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1855--1885.

# OUR INDIA MISSION.

A THIRTY YEARS' HISTORY OF THE INDIA MISSION OF THE UNITED  
PRESBYTERIAN CHURCH OF NORTH AMERICA,

TOGETHER WITH

PERSONAL REMINISCENCES.

---

BY THE REV. ANDREW GORDON, D. D.,  
THE OLDEST MISSIONARY.

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WITH FORTY ILLUSTRATIONS.

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ANDREW GORDON:  
914 FILBERT STREET, PHILADELPHIA.  
1888.

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TO

MY FELLOW WORKERS IN INDIA

THIS BOOK

IS

RESPECTFULLY AND AFFECTIONATELY

DEDICATED.





yet on many a page it is highly dramatic and truly eloquent. We recommend the work without any qualification or hesitation, and we feel assured that the reader will agree with us in the judgment of it which we have here so freely and cordially expressed. We only add that it is our conviction that the extensive circulation of this volume will greatly conduce to the advancement of the cause of Missions in general, and thereby to the glory of God in the promotion of his cause among the nations.

*Philadelphia, March, 1886.*

W. W. BARR,  
J. B. DALES.

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THE late Rev. A. A. Hodge, D. D., LL. D., of Princeton—himself a missionary for some years to India—having read this book only a week before his decease, expressed his high appreciation of it in strong and decided terms as follows:

“I regard ‘A Thirty Years’ History of the India Mission of the United Presbyterian Church’ by the Rev. Andrew Gordon, D. D., as one of the most interesting and instructive missionary records I have ever read. This is so because it is the history of a missionary enterprise conducted with exceptional wisdom and success; because it is recorded by the first missionary on the ground, and the principal leader in the work; and because it is perspicuously portrayed, in effective perspective, and in a clear and attractive style. I heartily commend it to all interested in Christian missions, and especially to the candidates for the ministry in the Presbyterian Church who are debating the momentous question of their own personal duty in the matter.

A. A. HODGE.”

*“Princeton, N. J., Nov. 4th, 1886.”*











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trast to the strong smell peculiar to a ship. The monotonous splashing of water upon the ship's sides gives place to a hundred musical sounds, which charm us as they had never charmed. Even the howlings of jackals along the jungly banks of the Hooghly are music to a weary voyager. Because first associated with our approaching land, pleasant emotions are still awakened by the hideous cries of these sneaking, detestable scavengers on their nightly rounds. Above all, there was a solid kind of satisfaction in setting one's foot down upon something that does not roll and pitch, after one hundred and thirty-nine days of tossing upon the restless ocean.

*"Then are they glad because they be quiet; so he bringeth them into their desired haven. O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"*



































## CHAPTER IV.

### BEGINNING UNDER PECUNIARY EMBARRASSMENT.

SEARCHING FOR A SITE FOR MISSION PREMISES—\$17 IN HAND—WHY DON'T YOU BUY MATERIALS AND BUILD?—MONEY RAISED BY SUBSCRIPTION—MR. GORDON THE IMPOSTOR—BORROWING MONEY—SETTLED AT LAST.

I WAS in no way disappointed in regard to Siāl'kot; the favorable impressions received by report before visiting it were confirmed, and it was chosen as our headquarters. The wisdom of this choice has never been called in question so far as I am aware.

This important matter having been settled, the next great matter requiring immediate attention was the securing of a desirable site for mission premises. Captain Mill introduced me to Major Dawes, Captain Fitzgerald, Captain Heath, and other friends of the mission cause, and placed a horse at my disposal, besides giving me valuable assistance in various other ways. It was no small matter that for the space of two weeks he spent all his leisure time with me in reconnoitering the ground on every side of the City of Siāl'kot in order that we might wisely decide the important question of location. The three great things which we sought to combine in our choice of a site were healthfulness, convenience to the work, and availability. The native city, containing a population of 20,000, must be our central point. Connected with the military cantonment two miles north of the city there were 20,000 more of a native population; but these were thought to be too transitory for a permanent centre. Some place between the two would have been most convenient; but all desirable ground north of the city was appropriated by the Government for military purposes, and if we built there our property would















of three hundred miles, they had looked forward with the pleasant anticipation of landing at the comfortable and cheerful home of my host ; but instead of this they came unexpectedly to our tent on the mission grounds, where a chaos of bricks, lime, saw-logs, foundation digging, and, I may add, my very imperfect housekeeping, presented a cheerless appearance, and produced on their minds a gloomy impression of our home of the future.

## CHAPTER V.

### BIRD'S-EYE VIEW OF THE FIELD.

THE FIELD VIEWED POLITICALLY—STATISTICALLY—GEOGRAPHICALLY  
—PHYSICALLY—HISTORICALLY—INDUSTRIALLY—PROPHETICALLY.

A GENERAL knowledge of any particular mission field will help us very much to understand what needs to be done for that field, and will in many ways enliven our interest in all efforts made to bring its people to Jesus. For it is an indisputable fact that multitudes of Christians feel little or no interest in the distant countries and peoples of the world, because they are not acquainted with them, whilst those who are best acquainted feel the liveliest interest.

I shall not speak of the whole of India, with its 250 millions of population, as *our field*, nor even of North India with its 143 millions; but will speak of the Panjāb' only, which is the most northerly province of North India.

This province, with its present boundary\* (in 1885), contains 144,000 square miles of territory, one-fourth of which is under native rule, and three-fourths under British rule. Our knowledge of that part which is ruled by native kings is comparatively limited; but of the remaining 107,000 square miles immediately under the British, 37,000 are cultivated—much of it being so by the aid of canals; 37,000 more could be cultivated were canal irrigation sufficiently extended; whilst 33,000 square miles consist of inhospitable mountains and uncultivable wastes.

*The population* of heathen India does not increase as rapidly as that of most Christian countries, the rate of increase being much influenced by frequent wars, famines, sickly seasons,

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\*The Delhi territory and other tracts were added to the Panjāb' in 1859.































































**“ Sound the trumpet and the cornet,  
Shout before the Lord the King;  
Sea, and all its fullness thunder;  
Earth, and all its people sing.**

**“ Let the rivers in their gladness  
Clap their hands with one accord;  
Let the mountains sing together  
And rejoice before the Lord.”**

























































for fifteen months. Again leaving the government service he came to Lahor, and labored three years under the Rev. C. W. Forman in the Mission School, beginning as second teacher, and rising afterward to the position of head teacher. He was next sent by Mr. Forman to Gujrānwā'lā, where he opened a boys' school with 100 scholars, and a girls' school, under the charge of his wife, with 350 scholars. After two years at Gujrānwā'lā, he returned to Lahor, and labored for a short time as catechist.

Wishing to make still another change, he resigned his connection with the Mission at Lahor in the summer of 1856, and started out with the intention of leaving his family with his brother until he should look around and determine where to settle finally. In July of that year he applied to the Siāl'kot Mission, by which he was received and employed as a catechist.







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observed a bright smile pass over his face, when the doctor, who stood bending over him, remarked: "*He is happy now!*" The next moment Mr. Barnes entered the room in haste with an open letter in his hand, saying, with deep emotion: "*Brethren, the Sepoys in Siäl'kot have mutinied! General Brind, the commanding officer of the station; Doctor J. Graham, the superintending surgeon; Dr. J. C. Graham, the civil surgeon; Captain Bishop, and poor Mr. and Mrs. Hunter and their babe, have all been murdered!*" My heart fills, and my eyes moisten, at the remembrance of that moment as I write these lines, more than a quarter of a century after the events.

"O God, the heathen are come into thy inheritance;" . . .

"The dead bodies of thy servants have they given to be meat unto the fowls of the heaven." . . .

"Their blood have they shed like water." . . .

"Help us, O God of our salvation, for the glory of thy name; and deliver us, and purge away our sins for thy name's sake. Wherefore should the heathen say, Where is their God?"











































































Thus we have our building and lot, with some plain furniture, at a total cost of about Rs. 4000—all contributed in India.

The building was opened for divine service on the 14th of August, 1859. The same evening on our way to church, the moon, which had risen full and bright, began to grow dark as it entered the shadow of the earth; after a little, it came forth again as bright and glorious as ever. What a striking and impressive coincidence! Truly, the Church, in a wider and nigher sense of the word, shall "look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners."



castes, Hindus, Sikhs, and other tribes and castes who consider themselves respectable. People who pride themselves on their caste—it matters not by what name they are called—will not allow even the shadow of a passing *Chuh'rā* to fall upon them. The poor *Chuh'rā*, like the leper of old, must stop and give warning whenever there is any danger of contact. He is not admitted into the public schools, nor employed by the government as a soldier or policeman; should he be so admitted or employed, all caste-people would consider themselves excluded. When a missionary preaches to a crowd in the open air, the *Chuh'rās*, if they wish to hear, must stand apart by themselves. When he preaches in the *Chuh'rās'* own part of a town they can sit before him and listen; but in this case the caste-people choose a separate position and stand. Should any reputable person by mistake approach a *Chuh'rā*, the latter is expected to stand with the palms of his hands joined together—an attitude of humility—and say, "*Mahārājā main Chuh'rā hūn*" (Great King, I am a *Chuh'rā*). If contact should take place in consequence of his neglect, he may expect a "shoe-beating," which is a very degrading mode of punishment.

A number of high caste lads from the Gurdās'pur public school were sitting on the carpet in our house on a Sabbath day listening to our preaching, when a *Chuh'rā* unexpectedly stepped into the room, setting his foot on the same carpet on which the lads were seated, though in a distant part of the room; instantly these lads all jumped up, and ran out of the house as abruptly as if they had seen a cobra approaching. Such prejudices are beginning to give way, especially where the Gospel is much preached, and where there are many Christians. Dr. Martin has of late observed that Muhammadans particularly, impelled by a desire to hear the Gospel, frequently come and sit down to listen where there are *Chuh'rās*, and that many of them are pressing for admission to the Christian village schools, to which *Chuh'rās* also are admitted.

The oppression to which farmers and other comparatively honorable people are subjected is very great, as was pointed



































well satisfied with orphans' fare as he had thought he would be, for all his spare change was spent for good things to eat. In one instance, at least, he resorted to deception in order to procure a fatted fowl, and in other instances used improper means to obtain table luxuries, all for himself. Those were the days in which we were at our wits' end in regard to how we could find suitable employment for the Christians, and for the orphan boys among the rest. One day I went from home on the special business of looking up some kind of industry at which to employ them. Several hours were spent in searching through the bazars of Siāl'kot, in the hope of finding something which would suggest a business that could be started for them. When I returned to look after my charge, Thomas was gone; and we never saw him or found any very certain trace of him afterwards. Whether his departure was caused by outside influences, or whether he himself, tiring of the restriction under which he was held, voluntarily left us, we know not. Cases of either kind are not infrequent, and only God knows in whose service the missing one is now enlisted.





















toms, continued their  
 was deep and gener  
 stimulated by the in  
 their very best effort  
 almost continuously  
 generally far into the

So intense, indeed, was the desire of those people to learn, that their wedding-feast was in a manner neglected; instead of sitting down to enjoy it, many carried away their dainties, and, gathering around the speakers, listened as they ate.

The first man who stood up and openly declared himself a believer was Pi'po. Then nearly all the members of the twenty-five families of Jhandrān' *Megs*—about eighty persons in all—followed his example; and finally a number of the wedding guests also, who were present from other villages, believed. Thus, our mission band, before the fourth year of our history had run its course, was made jubilant by the joyful spectacle of almost a whole community, with its ramifications extending in every direction through a large district, knocking at the "strait gate," ready and anxious to "enter in."

Such a spectacle as this could not fail to enrage the Old Dragon; and we must turn our attention now for a moment to the forces which that wily old Adversary was mustering in opposition to this religious movement, with the determination to "nip it in the very bud." Diyā'lā was one of those stern, hard-hearted, determined men, with much force of character, who naturally exert a powerful influence over others. Equally with Rā'mā, he was a *Lambardār* in the *Meg* community of Jhandrān', and as such exercised authority over them; and, withal, he ranked among them as a man of property. But Diyā'lā was a bigoted idolater and a leader in idol-worship amongst the *Megs* of his own village and several others in the neighborhood. This kind of preëminence he loved, and was therefore heartily opposed to the new faith, which would necessarily diminish his following and influence just in proportion as it should meet with success.



























|  |      |
|--|------|
| • Ordained Native Ministers . . . . .  | 2    |
| • Licentuates . . . . .  | 0    |
| • Principal Mission Stations . . . . .                                       | 2    |
| • Organized Churches . . . . .   | 2    |
| Unorganized Stations . . . . .   | 0    |
| • Communicants . . . . .   | 34   |
| Increase by profession in 1864. . . . .                                      | 12   |
| Increase by certificate . . . . .  | 1    |
| Net increase in 1863 and 1864 . . . . .                                      | 12   |
| Adult baptisms in 1864 . . . . .   | 12   |
| Infant     "     " . . . . .   | 4    |
| Number of pupils in Girls' Orphanage . . . . .                               | 17   |
| "     "     Boys' Orphanage . . . . .  | 24   |
| Number of day schools 3—reduced at close of year to . . . . .                | 1    |
| Number of scholars in day schools, 209—reduced at end of the year to . . . . | 30   |
| Industrial School . . . . .  | 1    |
| Contributions in India. . . . .  | \$20 |
| Church building . . . . .  | 1    |
| Mission dwellings . . . . .  | 2    |

























necessary for him to go abroad and meet a certain person on very important business. "Perhaps," he added, "I may never return for your daughter Gulā'bī, and you will not be able to send her to me. It is better, therefore, that you dispense with the outfit of clothing, and let her go now."

Such strange and mysterious language greatly perplexed the bride's parents, but did not dispose them to send her away with him immediately as he requested; Bhaj'nā therefore reluctantly departed without her, indulging the hope that she might join him at some future time, notwithstanding his change of faith.

The time set for Chan'nū's marriage was rapidly approaching, and according to the law of the *Megs* it was incumbent on both Bhaj'nā and Kanā'yā to be present at the wedding. Although Chan'nū lived in Jhandrān', the marriage ceremony





solves the question, *Can we leave them?*

Sustained by the power and presence of the Comforter, they were enabled to say, "*We can, and we will, forsake all for Christ—we will take up our cross and follow him.*"

Even a shade of anxiety was felt lest something might occur to hinder them. "If those mysterious words spoken three days ago at Ba'riyān to Gulā'bi's parents should be whispered about here to-night," said they, "we would be suspected. If Chan'nū should imprudently confide our secret to his bride, who is a bigoted idolatress, our plans for to-morrow would be entirely frustrated. If our intentions should by any means be discovered, we would find it impossible to get away. We must therefore proceed cautiously."

At about ten o'clock on the second day of the wedding, Bhaj'nā and Kanā'yā politely begged the master of ceremonies to excuse them that they might attend to certain business in



outside of the city wall, but all in vain—no sign of Mr. Scott or his tent could anywhere be found.

In the evening hunger began to remind them that they had not tasted food since they had broken caste by eating at Siāl'-kot on the previous evening. Going to a young shopkeeper to procure small change for a rupee, they made bold to ask him whether he had seen Pā'drī Scott.

"I have seen no *Pā'drī*," said the young man, "but a *Kir-ā'nī* was preaching here three days ago; with him there were two little boys and another *Kirā'nī*. He left this, and went I know not whither."

The two bewildered pilgrims now knew not whether to turn north, south, east, or west, and felt much perplexed. After considering the matter, they recollected that some one had told them that *Pā'drī* Swift, the brother of *Pā'drī* Scott, lived





















entreating him to return—"Oh, my husband, come home, come home again! Care for your children! Come home to me! Oh, what have the *Pā'drīs* taught you? Bhaj'nā, that vile creature, has ruined you! Alas! this disgrace, alas! And you are separated from me!"

Kanā'yā, struggling manfully to suppress his rising emotion, replied, "Oh, Lahnū's mother, if but you are willing and will speak your consent, I will return to Na'yā Pind to-morrow, and dwell with you and our dear children. I will do for your support and comfort as much as I ever did, and care for you as affectionately; but I will do it all as a Christian, and will remain a *Christian*."

The assembled crowd, perceiving that all these most touching appeals from the nearest and dearest earthly relations proved ineffectual, wondered at the change which had come over the two "perverts," and losing all hope of moving their "hard hearts," turned away in anger, and went every man to his own village; the Christians entered their tent, prayed earnestly for their enemies, and retired for the night. It was Saturday.

A *Lambardār* of a town or village must be a man of some property, because the Government holds him responsible for the rents of land cultivated by the men of his town or village; or if there are several *Lambardārs* in the same village, each is responsible for the rent of a certain part of the village land. The villagers in choosing a *Lambardār*, and the Government in confirming their choice, have regard to heirship, and prefer one who is the son of a *Lambardār*; but they also have an eye to his force of character, managing ability, and general influence in his community. Ha'san Khān, of Zafarwāl', had a large *Lambardārship*, extending over 600 acres of Zafarwāl' land, and including the portion set off to Na'yā Pind. He was a Muhammadan, and a man of great influence and force of character, and a most zealous opposer of the Christian religion. In the new village community at Na'yā Pind there was no man better fitted in every way for the position of *Lambardār*



at a reasonable price, eleven acres of land at the south side of Zafarwāl'—a concession of vast importance to our mission work, as will hereafter appear. Also afterwards witnesses came forward from Na'yā Pind and confirmed the report which Mr. Scott had made to the Government. Ha'san Khān, who had acted as ringleader in assaulting the Christian converts, was fined, and placed under a bond of two hundred rupees to keep the peace; but the fine was remitted at the request of the Christians themselves.

That arch enemy of the Christians, Ha'san Khān, having thus, from motives of fear and policy, put on an outward appearance of friendship, and others being brought under a wholesome fear of Government, Kanā'yā and Bhaj'nā once more began to visit Na'yā Pind, and testify to their households "*the Gospel of the grace of God*," and were not long in





you"—"If they have persecuted me, they will also persecute you."—"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad, for great is your reward in heaven: for so persecuted they the prophets which were before you." From these and many other like words did the two persecuted disciples take comfort in their pilgrimage, often exclaiming in the fervor of their first love—"How true! O how true and how precious are the words of Jesus! And how sweet it is to know that we are treated just as he was!"

Whilst Mr. Scott and his Christian companions and fellow laborers still occupied their tent at Zafarwāl', word reached them of a wedding about to take place four miles east, at the village of Bā'jo-kā-chak, at which Doā'nā and Sanā'khī and all the rest of Bhaj'nā's relatives were to be present. As hundreds of people, all excited on the subject of the new religion, would be assembled on this occasion for a stay of several days, affording an excellent opportunity for publishing the Gospel far and wide, Mr. Scott and his company started off immediately, not even delaying so long as to take their tent with them, lest the golden opportunity should be lost. Amongst those who were to make up the happy throng at Bā'jo-kā-chak, was one in whom Bhaj'nā felt a deep interest; Gulā'bī, his enchanting bride, was to be there as one of the honored guests, and the prospect of possibly finding an opportunity of rescuing from captivity and possessing himself of her who was his by right, and bearing her away triumphantly to make happy a home of his own, raised the hopes and quickened the steps of the young man and his sympathizing companions, as they hastened towards Bā'jo-kā-chak.

Camping out under a large tree near the village, the Christian band was soon the centre of interest to the assembled guests, who eagerly crowded around them, curious to see *Kirā'nīs*—especially the two who had just broken caste and separated from their own tribe, and whose change of religion had now become the exciting topic of conversation.







with them could do no one any harm; whilst the other party loudly objected that it would never do. The contention spread wider and wider, and grew hotter and louder, until every one became involved in the general tumult. Rū'rā (who, I omitted to say, held the position of Civil-Ecclesiastico-Chief-Judge in the *Megs'* little court of arbitration, which is called a *Panchā'yat*)—thinking the occasion had now arrived for him to show his authority, rose up, and sharply rebuked Lā'do and all those who had joined in her scheme, for daring to propose seating two *Kirā'nīs* at the table of a *Meg* brotherhood. Then roughly seizing Kanā'yā and Bhaj'nā, he violently thrust them out of the room in which the entertainment had been spread.

It was ten o'clock at night. Lā'do, Doā'nā, Sanā'khī, and others who sympathized with their liberal and gentle policy, obeying the more tender impulses of their nature, followed



New converts seldom enjoy a moment's peace, and here too, immediately upon their arrival, an animated discussion began; for whilst many of their friends stood ready to shield them from violence, yet all with one accord most ardently desired our two friends to renounce Christianity, which was costing them so dearly, and even imperiling their very lives. Some argued with them, some abused them, and others wept; whilst a few imputed to them sordid and selfish motives for becoming Christians. They, on the other hand, endeavored to answer their opponents from the Scriptures with meekness and love.

Scarcely had these discussions been fairly begun in this place of refuge, when Rū'rā and his mob were at the door. A number of those who belonged to Lā'do's moderate party went out to meet them, leaving Bhaj'nā and Kanā'yā sitting by themselves on the floor near one end of the room, a very









estly desired these first two converts of that neighborhood to settle down in the midst of their own people. Could this only be accomplished, he believed that by their holy lives many of their simple-minded neighbors would be won over to Christ. Ha'san Khān's offer of eleven acres of land within half a mile of Zafarwāl', within a mile of Na'yā Pind, and within three or four miles of Jhandrān', opened the way for the nucleus of a Christian settlement. The land, it is true, was barren, and so badly "infested with witches," that the people of Zafarwāl' were afraid to pass through it; but these difficulties would soon vanish before Christian faith and industry, and Mr. Scott prolonged his stay in Zafarwāl' until he had secured this piece of land. Henceforward this eleven-acre lot was the place where he and other missionaries pitched their tents whenever they visited that section of the mission field. From that time forward Kanā'yā and Bhaj'nā made it their permanent place of abode, and it became a spot where Christian fugitives could find rest for the soles of their feet.

As this little Christian settlement will find a place in the remainder of our narrative, and as much inconvenience arises from speaking of a place that has no name, I will venture to name it, Scott Garh. *Garh*, means Castle, and is much used as a termination of the names of towns in India. The English reader will of course Anglicize it by dropping the final h, or if he choose he may call it Scott Castle.







"Uncle," said he, using this appellation as a term of respect, "by me no fault has been committed against any of you, that you should all be so angered with me. I desire to live with you and am willing to serve you with every kind of service, as it is fitting and proper that I should do."

"If that be so," said Lak'hū, "why do you forsake father and mother and follow after *these?*" (referring to Mr. Scott and other Christian teachers), "I can acknowledge no relationship with you as long as you pursue such an evil course. But even now, if you repent and turn from your Christian faith, we will receive you gladly."

"Never! Uncle," exclaimed Bhaj'nā, "never can I give up the religion of Jesus Christ and return to your faith. But if you will all believe in him you will be saved; for there is no other in the whole world who can give salvation."





Then the tender and affectionate Lā'do, at whose side stood her blushing daughter Gulā'bī, took a rope, and making a noose in which she placed her own neck, fell prostrate before Bhaj'nā, an act than which there is no other more expressive among these people of the deepest humiliation, fitting only for a condemned slave suing for his worthless life, and representing in the present instance an appeal of touching pathos. Lying prostrate at the feet of him who loved her more affectionately than he loved even his own mother, she plead in broken accents:

"Oh, my son, my son Bhaj'nā! My honor, your father's honor, and your mother's—consider these! Heed my words. Only say, 'I am not a Christian,' then take my Gulā'bī and dwell happily among us, and we will love you—love you more dearly than ever before."

The effect of this humiliating act and touching entreaty on



to lay hands on me will be fined two hundred rupees by the Government?"

This timely reminder quickened the memory and cooled the ardor of his lawless assailants, who, folding their hands in a deprecating manner, said: "This is all true, but we don't want you to come here; if you do, our people will not be restrained, and your blood will be upon your own head."

When Kanā'yā returned to Scott garh and told what had happened, it was deemed by his Christian friends unadvisable for him to venture over to Na'yā Pind any more.

Ten or fifteen days later, a rumor reached Scott garh that the people of Na'yā Pind were plotting to convey Rāmde'ī and the children away to some unknown place. Should they succeed in doing this, it would destroy the little hope that remained, and Kanā'yā's heart and home would be left hopelessly desolate; one more effort must therefore be made to



it can never be realized; but come over and join him."

"My family is large and honorable," said Rāmde'ī, "and I am not by any means the least among them; it is impossible for me to forsake all and everything."

For nearly an hour this fruitless conversation continued, in which Mr. Scott and Kanā'yā did their utmost to win over Rāmde'ī by gentle persuasion, assuring her at the same time that Kanā'yā could never forsake Christ and turn back to his former heathen religion.

The distressed woman felt the cruel separation more and more keenly, but was unyielding; seeing no hope of influencing her husband, she sighed heavily, as if in despair, and exclaimed as she turned away, "Oh, God, what shall I do?" Bhaj'nā then accompanied her back to her village, and Na' Pind never knew that she had been absent.



as requiring letters of introduction, generously threw off their own share of passenger profit, which reduced the fare one-third.

After some delay, Mr. and Mrs. Martin sailed from Glasgow on the 27th of November, in the ship, *City of Brussels*, for Calcutta, *via* the Cape of Good Hope. The ship was designed not for passengers, but for freight only; and Mrs. Martin was the only lady on board, which afforded her a very lonely prospect for a five months' voyage. At the start they experienced stormy nights and calm days; and, for a whole week, were tossed about off the northwest coast of Ireland, without making much progress.

At 4 o'clock p. m., on the 6th of December, they were overtaken by a cyclone. In that part of the great circular storm in which they lay, the wind blew from the south. The ship





except one Christian sailor and the ship's carpenter, became drunk. The weather, however, was calm, and happily no harm resulted to the vessel or passengers. This serious act of insubordination could have been severely punished had the captain been disposed to report the crew at the port of destination; but being a very economical manager, he had not been just in dealing out their rations, and was therefore willing to make no report of their conduct, if they would not complain of him.

The captain, as has already been stated, was a strict economist, and the only bread which he provided for the two missionary passengers was a store of biscuits, which may have been good on some previous voyage, but were now alive with worms. As a special favor, and at Mrs. Martin's particular request, he substituted some of the sailors' biscuits—not by

























































and do not get angry. But I am an *Isāī*, a believer in Jesus; this is the right word to use when speaking of us."

This conversation by which Kanā'yā was introduced to these humble and simple-minded *mahā'wats* on his arrival at Ja'mū, was conducted in a pleasant temper all around, nor was this good humor disturbed in the least, though the Muhammadan hosts cheerfully consented to their Christian guest sitting apart and eating by himself; for had he taken advantage of their ignorance, and eaten with them, they would have been offended on discovering afterwards that he was a Christian. As the bread which he had brought in his humble pack was dry and stale, they insisted on giving him some of their own fresh bread, with some *dāll* added for a relish, saying: "You have come too long a journey to fast on that dry stale morsel."

After supper, a dim light was made in one corner of the







ever were so foolish as to become a Christian."

"I will tell you," replied Kanā'yā. "Ever since I was a child, my father's house was open to *maul'avis*, *pan'dits*, *sai'ya* *fakirs*', and all other kinds of religious teachers, who were always hospitably and freely entertained whenever they came. From the age of twelve years I was accustomed to serve them with food, and supply them with lodging and presents; and ask of them in return: 'How can I escape from the wrath come?' But in every case their sole object in coming to me was to obtain bread, and after being well fed, they always gave me the answer that they could not inform me."

Here Amīr' Bakhsh interrupted Kanā'yā impatiently and





Kanā'yā then changed the subject, and began to make inquiries as to how he should proceed in his efforts to recover his children: "Before whom," said he, "shall I make my petition?"

Amīr' Bakhsh answered rudely, "You may petition or not just as you please; your children will in no wise be given to you. But, on the contrary, just as soon as your errand to Ja'mū is known to the king, you will be punished."

Kanā'yā then rose up, and, after politely asking Amīr' Bakhsh's permission to leave, made his *salām* and departed.

Murād' Bakhsh again invited Kanā'yā, with his companions to mount De'vā Singh's fine elephant, and determining to do for him the best in his power, turned the noble animal's head toward the court-house, explaining by the way how he should proceed in going to court in Ja'mū; for Kanā'yā had











tude was new, strange, intensely interesting and wonderful; but grated very harshly upon the ears of *Sai'yad* Gulām' Na'bi Shāh; since the Muhammadans, like the Jews, regard it as horrid blasphemy to speak of Jesus Christ as the Son of God. As verse after verse was read, the interest of the crowd increased, while the *Pan'dit* and the *Sai'yad* grew more and more impatient until Kanā'yā reached the seventh verse, and read these words: "*There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.*" Here the zealous *Sai'yad's* patience gave out; for Muhammadans believe that John the Baptist was the greatest of all the ancient prophets; and the assertion that Jesus was greater was a heresy which he could not tolerate. The *Pan'dit* also, who was looking painfully on, observing with great jealousy the intense interest of the common people in the words of that wonderful book, doubted "whereunto this





their doctrines will be misled, and the whole city will be perverted." Then turning to Kanā'yā, he added: "If you teach these things and any person assaults you, instead of punishing your assailant we will punish you, and that severely." The soldier then ordered them to accompany him.

Kanā'yā turned toward the two judges, who were about to resume the judicial business of the kingdom, and smiling—perhaps at the ludicrous idea of seeking justice at their hands—said: "According to the commands now given me, I will go with the soldier; but that matter of justice about which I



*huk'kā*, he drew near, and seating himself beside Kanā'yā, said in a gentle and respectful but very inquisitive manner: "We would very much like it if you would please to let us hear that—you know—that word, which you were preaching there in the hall of judgment. Here you can explain fully and particularly, and we desire to know all about it."

Kanā'yā, putting away his cocoanut shell, began by remarking very deliberately: "Brothers, you have seen and heard all that has just taken place; you know the strict orders which the judge has given concerning me, and you know that you people get angry very readily. Now, if for a few minutes you will restrain your anger, I will speak."

The whole company unanimously agreed without the least hesitation, that there should be no anger on their part, and that they would listen attentively if he would only speak.







death for so doing, he would take no notice of their cases. Still Mr. Scott did not feel free to *forbid* Kanā'yā's course, and only charged him, when taking leave for this second venture, to take no step without prayer, and always to confess Jesus Christ without reserve.

And now, armed with Kutab Dīn's letter as a new weapon, encouraged by Mr. Scott's good counsel, and receiving from all the Christians in Siāl'kot and Scott garh many assurances of their sympathy and prayers, Kanā'yā, accompanied by the faithful Kau'de Shāh, set out a second time for Ja'mū.

On reaching the Kashmīr' capital they went to the rest-house, in which they had spent the last night of their first sojourn in that city. The reverend *fakīr'*, who had dashed the *huk'kā* to pieces, now received them with a kindly welcome, for the Christian manner in which Kanā'yā (and I may also









allowing his officers to do so—a decision of the chief magistrate of a District of British India. After taking advice, Kanā'yā procured a copy of the proceedings in the case as decided in the District Court, and requesting the Deputy Commissioner to refer it to higher authority, returned to Scott garh to wait and pray, as all the Christians there were directed by Mr. Scott to do daily without fail.

Three months later the Deputy Commissioner called Kanā'yā to Siāl'kot, and said to him: "You can now proceed to Ja'mū, Kanā'yā, and claim your children."

"But there is nothing in my hand," objected Kanā'yā—"no letter, no order—how can I go thus empty-handed with any hope of obtaining a hearing?"

"Yes, Kanā'yā, you can go boldly now," said the Deputy Commissioner, "for a *lu'kam* from the English Government

















therefore said, in answer to the *fakir's* inquiry, "Reverend Sir, we people intend to sojourn here several days, and will tell you everything; but not just now, if you will please to kindly excuse us only for a little while."

"Very well," said the *fakir'*, making up his mind to wait as patiently as he possibly could.

As the old man had been trying to read them during the night, so they improved their opportunity of studying him in the day time. About eight or nine o'clock in the morning a poor superstitious man, whose child lay sick with a fever, came bowing down before the *fakir'*, worshiping him as though he were divine. Whereupon the old mendicant, in order to excite in the mind of his deluded worshiper a keener sense of dependence, and at the same time magnify his own importance, treated the humble suppliant at first with haughty indifference. Then he took some ashes, breathed upon them cere-



road from the arsenal to the fort; whilst up at the council-house there was a large gathering of people, and quite a commotion.

Seeing a sentinel on guard at the arsenal, Kanā'yā said to him in the *Dogra* dialect, "The court-house is closed to day; what is the reason for that?"

"Do you not know," said the sentinel, "that some grave affair is on hand between the *Mahārājā* and the English, about which there is going to be war?"

"Pray, what can that be about?" said Kanā'yā.

"I am entirely ignorant on that point," replied the soldier.

"Why are these being taken out of the arsenal?" inquired Kanā'yā, as he pointed to the three cannon with their muzzles turned toward them.

"These have lain in the arsenal a long time," replied the soldier, "and are now to be hauled over to the fort."









sulting about this matter for three whole days, and there remains only the fourth day—to-day—for them to decide."

Kanā'yā, having listened attentively to this interesting intelligence, looked Hā'ko squarely in the face, and asked: "Do you really not know who I am?"

"I have not yet recognized you," said Hā'ko, continuing, as he spoke, to scan the mysterious stranger with eyes riveted upon him.

"What was your father's name?" said Kanā'yā, looking intently into Hā'ko's eyes, and enjoying his bewilderment.

"My—father's—name," Hā'ko repeated slowly, "was—Kanā'yā—" and then, suddenly recognizing his old friend, and grasping his hand, he exclaimed with delight: "*Oh ho!* you are Kanā'yā! You were the dear friend of my father who is dead! Yes, when there was war in the time of the Sikhs, your grandmother saved my father's life!"







gazed stupidly, struck with amazement at so sudden and so unexpected an outburst from his Reverence, and still more amazed at his siding with *Kirānīs* against good *namāsis* of his own faith.

"There!" said the *fakīr'*, authoritatively, as he pointed to a boundary line at a respectful distance from his sacred precincts—"Stand there, and listen; these are good and lovely words. Yes, believe on him who *lives*—not on him who is *dead*! And if you wish not to listen, go away."

After witnessing this fearless exhibition of physical and moral courage on the part of their valorous friend and ally, Kanā'yā and Kau'de Shāh felt emboldened and strengthened. Opening the forbidden book, they now began, without constraint or reserve, to read fearlessly and preach from it to all comers.

When they arose from prayer at noon, the *fakīr'*, who was



of great price if I will deny I'sā. Now I ask you to give me but *one* thing. My precious Christ Jesus has given me salvation; if you will offer me something of more value than this, I will accept; but think well before you make the offer, and remember my conditions—you are to show me something better than Jesus has given me, before I may deny him."

The *Pan'dit* turned again to those behind him, and said: "We must now stop asking this man any more questions, else will our gods whom we worship be dishonored. Well do I know these people, and they will never recant."

"*Pan'dit Sā'hub*," said a voice from the platform, "if he were to be beaten, disgraced, bound with cords, and have fire applied to his hand, as was the old custom, what then? Do you think he would not recant?"

The *Pan'dit*, becoming quite uneasy at the excitement momentarily increasing, and at the tumult which seemed immi-





Muhammadan or a *Kirā'nī*."

"Ask Kanā'yā," said the *Pan'dit*; "he is a Christian, and will not tell a lie."

They then appealed to Kanā'yā, and said, "Speak the truth: is this man a Christian, or is he a Muhammadan?"

"He is a Muhammadan," said Kanā'yā; "but is in search of the truth. When he becomes a Christian he will himself declare it openly."

The *Sai'yad* then angrily commanded both Kau'de Shāh and Kanā'yā to take their books and begone, threatening to imprison them should they not obey.

Just then Rāmde'ī, with her babe in her arms, accompanied by her brother and father-in-law, was conducted by a soldier into the court-hall. The *Pan'dit*, with the ostensible object of allowing Rāmde'ī time to rest, after her fatiguing journey, but with the real design of interviewing her and putting words into



**nes**

was not agreed, Kanā'yā could never accomplish his purpose. Ordering them to appear again the next day, he commanded a soldier to take them forth, and not suffer them to read their books or preach their doctrines to the people.

Sabbath morning brought to Kanā'yā and his companion a degree of needful respite from the exciting contest with the court, and afforded them ample leisure for a pleasant and profitable Bible reading in their secluded retreat.

Kanā'yā, feeling no necessity for any longer concealing his personal affairs from the *fakīr*', now gratified the old man's curiosity to the full, telling him the story of his own conversion, of the disappearance of his family, of his several journeys to the Ja'mū court, of his being driven out of the city by the judges, under charge of a soldier, of his seeking seclusion at the place where they were now seated, and of the present state of his case in court.



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receive your Highness' commands. I beseech your Great Clemency to give ear to my humble petition. These *Pan'dits* and *Brâh'mans*, who are esteemed among your people as gods, are continually using vile and abusive language to us, and telling the people to do the same. Now this much, O King, I confess that I did say to the *Pan'dit*: 'You who are great revile us just as the people of the lowest and basest castes are accustomed to do; and such is the fruit of your religion!' This much, your Highness, I said to the *Pan'dit*, and for this would he cast me into prison. And now deal with me according to your royal pleasure; but first deign to ask the *Pan'dit* himself whether or not I have spoken the truth."

The *Wazîr*', who stood by the king, asked the *Pan'dit* to say whether this was a true representation; to which he answered in the affirmative.



in a loud voice: "We are Christians. Our case is not a dishonest one, that it should need the aid of a bribe; and not a single *paisā* will we give. Besides, the decision of the government is in our favor."

As the preaching, prolonged by occasional interruptions from the interested listeners, seemed likely to last for some considerable time, a zealous Hindu hastened to the court-house to act as informer, and said to the *Pan'dit*: "You do not well to detain that *Kirā'nī* so long in Ja'mū; wherever he opens his book, the people gather around him to listen. Behold, even at this very time he is preaching to a crowd of two or three hundred men near by the cage of lions."

The *Pan'dit* straightway ordered a soldier to go and bring Kanā'yā into court; but before the soldier arrived on the spot, the street preaching had ceased, and the preacher was on his way to the court-house. The soldier, meeting him by the





with the common notion that eating and drinking affect the moral standing of men in the sight of God, were not so ignorant as to need light on the particular point raised by the *Sai'yad*. Kanā'yā, knowing that Muhammadans tolerate Hindu pork-eaters, and that Hindus tolerate Muhammadan beef-eaters, whilst they cordially unite in persecuting Christians, and perceiving the animus of the *Sai'yad's* question, retorted with spirit: "I will now answer this question," said he, "whether your Honor becomes angry or not: Muhammadans eat the flesh of cows, and Hindus eat the flesh of pigs, yet you freely associate with one another."

When he had proceeded thus far, Kau'de Shāh, fearing his friend might provoke beyond measure the high-spirited gentlemen of caste, reached behind him and plucked his garment as a signal to stop; but Kanā'yā continued: "As for me, no one has ever seen me eating either pork or beef, though we do not



but Kanā'yā continued: " You are here, one a Hindu and the other a Muhammadan, to administer justice, but this is not justice; it is rank injustice."

The *Pan'dit* turned upon Kanā'yā with a volley of such loud and angry abuse, as to attract the attention of the crowd, adding: " You trust in God that he is everywhere present and all-seeing, but how can he deliver your children out of my hand? Cease contending just now, or I will punish you severely. Not another word, and see to it that you be present on the morrow."

" If you please," Kanā'yā still ventured to remonstrate, " to-morrow is the Sabbath day, and I will not come to court."

The *Pan'dit* knew the law of the Christian Sabbath, and knew well that throughout the British Indian empire, instead of men being compelled in this way to attend court in violation of their religious obligations, courts of justice were ad-







listen

claiming to be from God, but immediately upon the reader closing the book and beginning to speak, they are almost sure to interrupt him. To the frequent questions, therefore, by which Kanā'yā's auditors sought to draw him into controversy, he quietly replied that he wished to *read* for a while, his object being to avoid controversy if possible as long as he was entirely alone.

The *fakir*, immediately on his return, was eager to know how the people had behaved, and glad to learn that they had not contradicted Kanā'yā nor given him any trouble. Now that Kanā'yā was no longer alone, he felt emboldened to open his mouth and speak freely.

One of the hearers responded very heartily, declaring repeatedly that what Kanā'yā read and taught was *sack bāt* (true words). "But," said he, "for a man to forsake father and mother and children, as you are doing, is very difficult. It is





live, and we meet again, you shall have a good hut near me at Scott garh." The old man promised faithfully ; and Kanā'yā departed.

As Kanā'yā was ascending the mountain side, to his great surprise, a Brahmin, an old acquaintance and friend from Zafar-wāl', meeting him, inquired very kindly into his circumstances, and lent him four rupees. He also made friendly inquiries about Rā'mā and Rāmde'ī, to which Kanā'yā answered that he had seen them in court three weeks before, but was totally ignorant of their present condition, not even knowing where they were. The Brahmin then went his way, after which Kanā'yā saw him no more.

In front of the *Pan'dit's* fine residence, high above the city, is a large open bathing tank constructed of mason-work, with long steps at its four sides, down which hundreds of Hindus





paring a great feast which I am giving at my house ; my court is therefore closed to-day ; but I have come down solely to attend to your case. Last night I could not sleep. When I had lain down upon my bed, behold two persons stood before me as in a dream, and said, 'Arise, my good man, and give that poor fellow his children !' I immediately arose from my bed and looked everywhere ; but, lo ! there was no one to be seen. I reflected on this deeply, and lay me down again ; but before I had closed my eyes, and while I lay half awake, the two strange visitors again stood in front of me as before, and said, 'Why do you oppress that man ? Give up his children ! Have you not received a *ku'kam* ?' But it is not necessary," the *Pan'dit* continued, "for me to relate *every* thing ; it would take too long, and I am in a great hurry. There is my oath, too : if people hear that I have broken it, they will close my mouth. But to be short, Kanā'yā, those visits were repeated over and







THESE TEN COMMANDMENTS, THEN, KANĀ'YĀ CONTINUED, ARE what God gave to Moses. I have them here by me in this book, and if you give me permission I will read them."

"You must not open your book," said the sheriff; "but you may speak them briefly by word of mouth."

"Very well," said Kanā'yā; "Lie not. Steal not. Covet not what belongs to your neighbor. Keep the Sabbath holy and do no work in it."

Here the sheriff interrupted him with a most hearty approval: "These words," said he, "are true; they are all true—*perfectly so.*"

Then Kanā'yā continued: "In like manner it is also written in this book concerning all liars, and fornicators, and those who are rebellious against their parents, and those who forsake God and worship any kind of idol—concerning all such persons it is written that God, who is everywhere present and













when something remarkable might be expected. Whilst the *fakir* was absent that day, Kanā'yā, sitting alone, protected by the venerable tree from the sun's broiling heat, and seeking comfort from the word of God, observed two fine princely-looking lads approaching him by a circuitous footpath. Having observed that he was reading, they drew near and made inquiries about his books. Kanā'yā explained to them the nature of the books, one of which was a little volume from the Ludhiā'nā Mission press, containing the four Gospels and the Acts of the Apostles in the Gurmuk'hī language. The boys being versed in Gurmuk'hī, one of them very politely requested Kanā'yā to give him the book, a request with which Kanā'yā most cheerfully complied. From another person who was passing immediately afterwards, Kanā'yā, on making inquiry, learned that the youth who received the book was a









On his arrival at the village of Jan di he was greatly perplexed, being entirely ignorant of the place and the people, and unable to find out where his children were, although they were in the very lane in which he stood inquiring after them. Some one at length pointed to the fort, which was two miles distant, and informed him that *it* also was called Jān'dī. Off he started immediately for the fort, and was there directed by the officers on duty where his children could be found.

But here once more, as soon as the astonishing discovery was made that he was Kanā'yā, the *Kirā'nī*, the officers in charge of the fort eagerly questioned him as to why he had become a Christian; and, ardently as his aching heart longed to be with his children, he felt called upon to stop and obey the Divine command—"Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."







great agony of mind.

Nat'tū, the brother, whose fierce opposition had been Faki'rā's main hindrance, continued for a time to hate the Christians, refusing even to speak to them, and actually removing from his home in Jhandrān' to a distant village, in order to avoid them and save his family from their influence. But soon after his brother Faki'rā's death, he began to feel alarmed about himself. The keen remembrance of Faki'rā's distress of mind, of his death-bed exhortation to them to believe on Jesus Christ and of his agonizing confession that he had denied Christ and was lost, haunted him continually; and he found no rest until he himself finally accepted Christ and his salvation. His wife and five sons came out with him, and all were baptized together in June, 1881. He now lives in Jhandrān', and is specially noted for his piety and his consistent' Christian life.



home; you may beat me—beat me to death; you may do what you please with me; but deny Christ I cannot—I will not; for in him is my trust."

As soon as Bhaj'nā heard this clear and decided confession, he made haste, leaped the wall, rushed to Chan'nū's side, and grasping the hand of his dear companion and faithful Christian brother, said to the crowd: "Who of you now will dare to force him to recant?"

But the torrent of their passions was too violent to be stemmed by Bhaj'nā's youthful presence. The leading men of Jhandrān' stirred up the rabble, shouting; "Beat them! Beat them! We will throw in two or three oxen and pay the fine—beat them!" But one respectable old villager counseled moderation, saying: "Lay no violent hands upon these men; else every one of us will stand guilty before the government, and be cast into prison."





happy death in 1878. During his last hours Bhaj'nā was with him, and read to him the precious words of the Lord Jesus. The old man, when questioned, said that he was glad to go to Jesus; and again, lifting up his hands, he said: "I am going, and am glad," and then immediately expired.

The bearish Rū'rā continued vehemently to oppose and persecute the Christians, and after Mr. Scott's death persecuted them with greater violence and determination than ever. With all his might and cunning he labored to bring about Bhaj'nā's apostasy. When Bhaj'nā entered suit in the civil court for Gulā'bī, his wife, Rū'rā contested it successfully, after which he promised not only to give his wife up to him, but to give him also another wife in addition to her, if only he would deny Christ and become a *Meg*. Finally, when he saw no hope of inducing Bhaj'nā to retract, he allowed himself no rest until he had secured Gulā'bī's marriage to another man



his mouth. Finally, in the month of November, 1864, he enjoyed the happy privilege of publicly professing his faith in Christ. Subsequently, and only a few days before his death, Dr. Martin visited him and found him enjoying great peace in believing.

Rev. G. W. Scott died on the 30th of December, 1868. In suitable resolutions the Mission recorded their high appreciation of his piety, zeal, humility, self-denial and general efficiency in mission work, as placing him among the very foremost of missionaries known to them in India. The Christians at Scottgarh loved him almost to adoration, and sometimes indulged in anxious forebodings as to what would become of them in case he should be removed by death. Against those anxieties he solemnly warned them, plainly telling them that if they looked to him they would come to nothing, and exhorting them to look to Jesus, and to him alone. He had



husband and father immediately brought forward their five children—the sixth being yet an infant in the arms of its mother—and these also were publicly and solemnly acknowledged as lambs of the Good Shepherd's flock. And now, happy Kanā'yā—all the happier for the dolorous years through which he had passed—"rejoiced, believing in God with all his house."

Lah'nū and Gan'dū, the two oldest sons, were soon old enough to render that assistance to their father, Kanā'yā, in his farm work, which he greatly needed in order to support so large a family, and at the same time meet the many demands made on his hospitality, his home soon becoming a free rendezvous for inquirers and converts in that region. The boys showed a fondness and aptness for learning, and a donation received from the United Presbyterian Sabbath-school of Mad-



tions of anger.

Abdullāh boldly took the ground that as the woman was a *Christian*, her heathen relatives had no legal right or authority whatever to detain her. Then turning to her husband, he said: "*Jas'sū, take your wife, and let us go.*" Jas'sū seized her, and off they started, the relatives fearing to offer any resistance, for the simple reason that she was a *Christian*. In the course of time that woman's father, mother, sister, brothers—in short, her whole household, twelve persons in all—were converted; and now, like many others, they look back with astonishment at their own folly and sin in persecuting Christians, and admire the Christian meekness and patience with which it was all endured.

Were I writing fiction, I would feel bound to answer the question: "What became of the old *fakir*?" But dear reader,





since I have had no special prominence in it. But one reason is that the religious movement among the *Megs* near Zafarwāl' began and developed in the oldest part of our mission field, and was the first well-defined movement of the kind. Another reason, and perhaps the chief one, is that for the last ten years my journeyings to and from our missionary and other meetings have frequently required me to travel through the scene of this movement, and so led to a more particular acquaintance with our people and work in that locality. My third reason is that a missionary, whilst doing his own share of the work, cannot find time to acquaint himself thoroughly and particularly with all the *facts* in *all parts* of so extensive a field; for I must take for granted that all who are seeking profitable reading on the subject of foreign missions want *particulars*, not sleepy draughts of dull generalities; *facts* from the field, not fictions fabricated at the fireside.



rate boarding-school for Christian boys, their education was provided for along with that of the orphans. The following year, 1868, a still greater economy was effected by discontinuing this school altogether and sending its pupils to the mission school opened that year in the city of Gujrānwā'la, chiefly for the sons of Hindu and Muhammadan parents. In this school Thā'kur soon rose to be a teacher, and during a short period supported himself by spending a part of his time in the work of teaching, and devoting the remainder to his studies. In December, 1870, he passed the Calcutta University entrance examination; and after this, under the tuition of Mr. and Mrs. Martin, he studied mathematics, mental and moral philosophy, and English, until he was nearly ready to be examined with a view to passing the degree of First Arts.

As the missionaries were too few, and too heavily burdened,







their deceased friends to the Ganges, and worship idols. Their chief objects of worship are Hanumān', a fabulous monkey general of Herculean size and strength, which figured in their ancient wars, and Mā'tā *De'vī*, the goddess of small-pox. As Hanumān' was powerful enough to hurl mountains at his enemies, a single cake offered to him (and eaten by themselves) must be no less than 100 pounds in weight. In the rainy seasons they retire in a body to unfrequented jungles, for the purposes of celebrating their marriages and trying cases, both civil and criminal, which have arisen between the members of their own tribe. For such suits they have their own courts and judges, no one of their caste being allowed to carry any case into the government courts, under pain of excommunication. In some cases—including those of adultery—the accused person is tried by ordeal; for example, seven leaves of a *pī'pal* tree are laid upon his hands, and upon the leaves are





when I shall be no more." Then bowing down before the dumb idol, the heathen parent assumed the attitude of an angry bull, tossing his head about and thrusting as though about to attack some invisible foe with his horns: "This, my son," said he, "is the first lesson."

Then the old man, with both hands, seized a scourge made of small iron chains, and with it savagely flagellated his own bare back, striking violently first over one shoulder, then over the other, and adding—"Thou also, my son, shalt do likewise."

Then working himself up into a state of excitement, the deluded idolater gashed his thigh with a razor and drank the blood which gushed from his own veins, saying to his child, "When thou doest thus, my son, *Mā'tā De'vī* will be pleased, and the witches which torture thy patients, seeing what a fierce, cruel and violent man thou art, will become terrified and depart."



sisters of Nasa'rah, together with a younger brother, and some others, were all under the prescribed age at which the government permits children to act independently in matters of religion. These having been with Christians about two years, had learned to read their New Testament, and to sing, "The Lord's my shepherd, I'll not want," and had heard of the love of Jesus, and seen and tasted something of the goodness of God during their sojourn in the mission. They even had with them in the court-room at that very time their Catechisms and New Testaments, which they had learned to prize above the gold and silver and precious things which abound in gypsy camps. These minors were ordered by the judge to go with their heathen parents; but they all ran to the missionaries and clung to their feet, trembling and crying at the thought of being taken back to their tribes. Concerning what here occurred, a missionary writes that he "will not forget,



one instance they enticed away a boy who never returned; in another by making a false claim in the court they succeeded in taking away one of the girls; and in still another, they attempted vainly to bribe one of the girls with gold; receiving the decided answer that she had found something far better than their gold.

On the 18th of November, 1868, whilst Miss Gordon was seated at dinner with her brother J. W. Gordon and his family, in their home in Siāl'kot, to which the girls' orphanage was attached, they were all suddenly startled by the clear, shrill voice of a little girl who stood on the door-step crying out, vehemently, "Is Ko'kī here? Ko'kī! I want to live here."

The missionaries at first suspected that she had been sent as a spy from the gypsies to aid in removing some of the inmates of the Orphanage; but this suspicion was soon removed by the child's earnest desire to be admitted.



they may join in chanting the praises of God.

“V. They should learn to cook, wash and mend; to cut out and sew garments, nurse the sick, care for young children, buy provisions and clothing and take charge of them, and keep the family accounts.

“The aim should be to make good Christian wives, qualified to really help their hard-working husbands. Should any be fit to rise higher (if that were possible), such training would not by any means hinder them, but would be a good foundation.”

The account of our Boys' and Girls' Orphanages will now be closed with a few words concerning the results.

Piyā'ri Harper, at the age of about twenty, was married to George Lawrence Thā'kur. A year afterwards she died, giving very satisfactory evidence of unwavering faith in her Saviour. During her last hours, Miss Calhoun was sent for to





sively—all made a public profession of religion except one, who was only prevented from doing so by a sad accident which caused her sudden death. Nine of the seventeen have been useful as helpers in the mission work. Eight of them are at this time mothers of Christian families, some of whom are training their children in a manner that can hardly be expected of mothers who have not themselves received a careful training. Four of the seventeen died in the faith, giving very satisfactory evidences of their trust in the Saviour. Three of the seventeen have returned to the world.

## CHAPTER XXVIII.

### CONCLUSION OF THE SECOND DECADE OF OUR MISSION.

DISCOURAGEMENTS AND ENCOURAGEMENTS—NEHUSHTAN—J. W. GORDON RETURNS TO AMERICA—OLD THEORY EXPLODED—ORPHANAGES DISCONTINUED—BOYS' AND GIRLS' SCHOOLS OPENED—ZANANA WORK BEGUN—NEW FIELDS OPENED—INCREASE OF COMMUNICANTS AND OF SCHOLARS—ARRIVALS AND DEPARTURES OF MISSIONARIES—THE REV. J. P. M'KEE—THE REV. T. L. SCOTT—MISS ELIZA CALHOUN.

1. THESE second ten years were characterized by disheartening and continuous discouragements from without, and by a genuine and most encouraging work of God within, which gradually grew and extended throughout the entire period.

2. The way was opened up during this period for Christians to live in their own native villages after their conversion—the possibility of their so living becoming somewhat apparent as early, at least, as the beginning of 1870.

3. The old method, so generally followed by missionaries in North India, of collecting or colonizing native Christian converts on mission premises or elsewhere, and providing in some way for their support or employment, was, in the course of this decade, discontinued in our mission. Seemingly necessary in earlier years, it became later in our history the source of many evils, encouraging false pretensions to religious inquiry, hindering the developing of a spirit of independence in the converts, increasing the number of hangers-on, cherishing a mercenary spirit among the native Christians, breeding jealousies and discontent, and proving in every way a serious hindrance to edification. This method, no longer necessary now that Christians could gain a livelihood in their own native villages, and being productive of so many and so great evils, was finally and utterly abolished; and had it existed in the form of a

left among their persecuting heathen neighbors, so widely distributed over the country that their gathering together for instruction was impossible, would practically return to their former heathen condition, or become salt that had lost its savor; that they should, therefore, be brought away and organized into new communities, where they could readily be regularly instructed, as well as shielded from persecution. But we now see that these very persecutions which they were to meet from their heathen neighbors were needed to make them circumspect and cement them together in love as brethren, and that such persecutions have proved a most important and effectual means of developing and strengthening their Christian character. As we look back from the year 1885, when converts are greatly multiplied, we see that their very numbers alone, had no other difficulty arisen, would long ere this have rendered impracticable any scheme that could be devised for









Miss Gordon was the only unmarried lady missionary from the beginning of 1855 to the end of 1864. Her long voyage home *via* the Cape of Good Hope, with a short stay of five months in America, and a speedy return to India by way of the Red Sea, left her place entirely vacant about fifteen months, after which she again continued alone nearly five years more, until the arrival of Miss Calhoun and Miss Welsh in January, 1870. By Miss Welsh's early return to America in 1872, the number of unmarried female missionaries was reduced to two. It was further reduced by Miss Gordon's absence in America during the years 1873-74, and raised to two again by her return to India early in 1875.

16. Brief sketches of the lives of some of the new missionaries who arrived in India for the first time between the years 1865 and 1875 will now be given, those we omit having been already mentioned.

The Rev. James P. McKee was born on the 27th of June, 1843, in Laughaghary, County Down, Ireland. In the year 1859 he became a member of the Associate Presbyterian (now Irish Presbyterian) congregation of Laughaghary, under the pastorate of the Rev. Robert Morehead—a congregation which has given to the Church more Presbyterian ministers than any other one in Ireland, at least three of whom have labored as missionaries in India.

Mr. McKee received the early part of his literary training in the Royal Academic Institution of Belfast. Removing to the United States in 1864, and entering Westminster College, New Wilmington, Pa., the following year, he was graduated at that institution in 1868. His brother, the Rev. J. G. McKee, of the Freedmen's Mission, being at that time seriously ill at Nashville, Tenn., he went, at the request of the secretary of the Freedmen's Board, to take the place, temporarily, of his ailing brother.

After seeing his brother started for the North, and a regular missionary in his place at Nashville, he served for a time under Gen. Eaton in the Educational Department of the Govern-



whether he would be willing to go as a missionary to China; to which he replied that he could not say, never having thought upon the subject. Mr. Pressly again asked, "Can you give any good reason for refusing to go, in the event of your being appointed?" "At present," said he, "I cannot."

Mr. Pressly then conferred with Dr. Dales, the Corresponding Secretary of the Board, and the result of this conference was Mr. McKee's appointment to China, which was soon afterwards officially announced to him by Dr. Dales; and arrangements were made forthwith for his licensure early in June of that year.

As there had been some talk of discontinuing the China mission, Mr. McKee, in the course of correspondence with the Board of Foreign Missions, requested that he might not be sent to China if this were at all likely to take place. The Board then offered him his choice of any one of the four fields



insolvents were taken from very hatching insects from officers in the educational department of the government. Her parting words were: "May the mantle of charity cover all my mistakes. And if any good has been done, all the praise be to him for whose sake the work was undertaken."

The Rev. Theodore L. Scott was born at Middle Lancaster, Butler county, Pa., on the 21st of November, 1847. Being of a somewhat delicate physical frame, and receiving in his boyhood a bodily injury which unfitted him for great physical exertion, he turned his attention to study. His literary course was commenced at Westminster College, and completed at Monmouth College, where he was graduated in 1873. His theological studies were pursued chiefly at our Theological Seminary in Newburg, N. Y., after which he was licensed to preach the Gospel by the First United Presbyterian Presbytery of New York in the spring of 1874. At the meeting of the









General Assembly at Monmouth, Ill., in May of the same year, he was appointed a missionary to India. After preaching three months in the vicinity of Sidney, Ohio, he was in August of that year ordained by the Beaver Valley Presbytery; and on the 1st of the ensuing month was married to Miss Agnes Marshall, of Lawrence county, Pa.

On the 26th of September, 1874, Mr. and Mrs. Scott sailed from New York for India, accompanied by Miss E. G. Gordon, then making her third voyage to that field. Journeying *via* England and Egypt, they arrived at Bombay on the 27th of November, and at Gujrānwā'lā on about the 4th of December, 1874. After spending a year at Gujrānwā'lā, chiefly in the study of the vernacular, Mr. Scott was, in the beginning of 1876, permanently located in Jhī'lam, to carry on general mission work in that city and the surrounding district of the same name.

Mrs. Scott, after a brief sojourn among us—only about six years, during which her gentle Christian life endeared her to her fellow laborers in the mission—passed to her rest and her reward, at Murree Hill station, on the 25th of October, 1880, being the first of our foreign missionaries to die in India.

Mr. Scott was subsequently married to Miss Anna E. Wilson, of Beaver county, Pa., in January, 1883.



rupees a month by teaching school in his native town, which he continued for about eight years.

Some time during the last named period he was awakened to a deep and painful sense of his personal responsibility to God, and of his entire unfitness to appear before him in judgment; and to obtain light and comfort, he devoted himself to visiting *fakirs*.

It is believed in India that *fakirs* live more apart from the world, and nearer to God, than other men. A *Maul'avi* must, to maintain a good reputation among Moslems, read prayers and perform all other religious duties strictly in accordance with Muhammadan law; but a Muhammadan *fakir*,\* if he

\* There are, 'akthar' belonging to all religious sects in India.



getically, and in great earnest, until the grave was entirely leveled with the ground. Strewing fresh ashes from a fire they had built alongside over the ground, they made the grave appear as though it had actually been on fire. Then Muham'mad A'lim and his six *fakirs* hastened to the deceased man's village, and stood trembling before the door of his house, with faces aghast with terror. The rich man's sons, suddenly thrown into great consternation, cried out: "What is the matter? What calamity has fallen upon us?"

"What is the *matter*?" repeated the *maul'avi*, with agitation; "your father has been giving forth the voice of wailing and of lamentation, and flames of fire have been issuing from his grave? We did our utmost to extinguish the fire, but were finally compelled to flee for our lives, and are now out of hell only because we continued so earnestly and diligently to read the Koran—all this because you have deceitfully kept back what was our just due."



lie from man, and seldom speaking a word to any one.

Then he began to pray nightly this prayer: "O God, if I should die in my present condition I would surely go to hell; for I have no good works to bring before thee. Be thou merciful to me, and then I can be saved; otherwise have I no hope."

After continuing thus to make his confession and supplication nightly for the greater part of a year, he changed his prayer to the following: "I know, O God, that the Koran, the *Hadis*, the Shās'ters, and the sayings of *fakirs'*, are all all lies! And now, O God, if there be such a thing as *truth*, and if there be a *way* with which thou art pleased, reveal it, I beseech Thee, unto me."

These confessions and desires offered up to God by Muham'-mad A'lim did not originate, as some may be ready to suppose, from a partial knowledge of the Bible and acquaintance











also declared by the Koran to be God's word."

"That book," objected Muham'mad A'lim, "was taken up to heaven ages ago, and how can it possibly be in your possession?"

"Entirely a false representation, that," said Swift; "I have a copy of it in my own possession, and if you wish, you can see it for yourself."

Mr. Swift had easily perceived, in the course of this conversation, that Muham'mad A'lim was no *Pä'olī*, but a man of learning. He went, therefore, into the caravansary, and brought out a copy of the New Testament—not in Muham'mad A'lim's native tongue, but in the Persian language, which he rightly judged that, though calling himself a *Pä'olī*, he could read, and handing it to him, left him to peruse it at his leisure.

Muham'mad A'lim had not read very far before the frequently repeated expression, "*Verily I say*," which is so often



command of Christ.

The Muhammadans about Jhilm, as elsewhere, absurdly believed converts to the Christian religion to be initiated into the new faith by being sprinkled with swine's blood, and forced to eat the flesh of that unclean animal—so very unclean that they refuse so much as even to utter its name. To enlighten them in regard to this matter, and at the same time make his confession of Christ public, Muham'mad A'lim invited many *maul'avis* and other former acquaintances to be present at the solemn ceremony, saying: "I propose to forsake the Muhammadan religion, and become a Christian; if you can show me a better way of salvation, now is your time."

These men had already exhausted their resources in the way of argument in their recent discussions with Muham'mad A'lim, the excitement having run high and extended far and wide. As to argument, therefore, they were silent, even con-

ceding him to be right, and feeling convinced that the truth he proclaimed and the course he was taking were unassailable. Many of them went so far as to admit that he was right, and that they themselves were the "*kā'firs*." "But oh," said they, "do not become a Christian! Save us from this intolerable disgrace!"

The time and place for his baptism being fixed, one day in November, 1873, a great multitude of people assembled in front of the caravansary, curious to witness the ceremony. A large proportion of the spectators were angry Muhammadans, who, gnashing their teeth, and threatening Mr. Swift with death, caused his wife and children to tremble with fear. Mr. Swift raised his voice suitably to the extent of his large open-air congregation, and, after conducting appropriate religious exercises, and receiving Muham'mad A'lim's hearty response to the usual questions, administered to him the ordinance of Christian baptism.

When the indignant concourse had listened understandingly to the questions and answers, and had witnessed the simple but significant ceremony, they could say nothing against them. The simplicity of the rite, and the solemnity of the occasion, so very different from the scene they had imagined, of sprinkling hog's blood upon the convert, and forcing pork down his throat, appeared to disarm them; and they quietly dispersed as soon as it was over, cherishing nevertheless the bitterest enmity in their hearts.

A few days after Muham'mad A'lim's baptism, Mr. Swift preached at a village a mile south of Arang'ābād', on the east bank of the Jhī'lam river. The people of that village were rope-makers. The head man, who was twisting a rope, and quietly listening at the same time, suddenly left his work, and drawing near, interrupted Mr. Swift in the midst of his discourse, saying rudely: "Be off! Preach here no more, or I will cause your head to be cut off!"

Swift paid no attention, merely remarking: "*Achchā bhāī*" (all right, brother), and then continuing his discourse, whilst



Mr. Swift reported the affair to the policeman's superior officer, who, although a native and a non-Christian, called together all the policemen of the city, and reprimanded the offender before them. Henceforward this violent opposition ceased in Jhī'lam and its vicinity. Brother Swift continued to labor in connection with this new mission station for about three years, after which he removed to Gujrānwā'lā, there to pass the rest of his days in missionary work, the Rev. T. L. Scott, as already stated, taking up the work in Jhī'lam early in the year 1876.

with the unpleasant prediction: "You will never be able to raise that child." But afterwards, when to their astonishment they saw the little one growing and thriving, they changed their prophecy, and said to the happy mother: "God must surely have some good work for her to do, for which he has so miraculously preserved her life."

Her first school days were spent at the lonely old log school-house in the woods—a long, dreary mile and a half from home—whither, after being carried by her father across the dangerous creek on the narrow foot-log, she daily tripped along, all the more nimbly that she was constantly in dread of the snakes and wolves with which the country was infested. The first grief which oppressed her childish heart arose from having to stand alone upon the floor of the school-room, as a punishment for looking off her book. In this there was little, indeed, that













brought her name before the Board, the result of which was her appointment to our India Mission the following month

In the American Line steamer *Ohio*, Miss Wilson and Miss McCahon sailed from Philadelphia on the 7th of October, 1875, in company with Revs. J. S. Barr and A. Gordon and their families, then returning to India—a missionary company in all, children included, of twelve persons. Re-embarking from London in the steamship *Tartar*, on the 3d of November, we reached Bombay on the 4th, and Gujranwā'lā on the 10th of December, 1875.

Miss Rosanna Adaline McCullough, the second of the ten children—four sons and six daughters—of Francis T. and Nancy J. McCullough, was born in Adams county, Ohio, on the 15th of February, 1850, and for several years was a sickly child. Her desire for an education began early, the alphabet being learned, most probably, from an old almanac, given her

to play with. Her desire to be a missionary was first awakened by reading, in the *Child's Paper*, letters from Miss Dales, of our Egypt mission, whose portrait she cut out and preserved for many years as a precious treasure. Two pictures in a familiar book early produced a profound impression: the one representing a group of missionaries in a foreign land, with rays of light streaming down upon them from heaven; the other, a missionary preaching to a number of heathen gathered under a tree—these missionaries enjoying, as she believed, and desired herself to enjoy, God's fatherly care and special favor.

At a family gathering, where the conversation turned upon the future of the children, every one telling what he or she intended to be, Rosa said: "I intend to be a foreign missionary."

Her Aunt Mary, laughing outright at this childish speech, said: "That is really the best joke yet," others also joining in the laugh until Rosa's anger was fairly aroused.

"Very well," said Rosa, "I will show you, and you shall see that I *will* be a foreign missionary."

As the years passed, and she learned more of the sad condition of her poor heathen sisters, the desire to be a missionary grew. But her parents, unable to give more than a common education to all the children, and unwilling to make a special exception in her favor, could afford her little hope of the needful training, which caused her much grief of heart.

One day the Sabbath-school lesson being about the mission of Moses into Egypt, the teacher remarked that whenever God had a work for any one, he fitted that one for it, as he did in the case of Moses. This remark brought comfort to her troubled mind, and led her to resolve to content herself with present duty, trusting that if God intended her for the work of her choice, he would open up the way for her to qualify herself for it; and so she was enabled to set her mind at rest.

When approaching the age of fourteen, she experienced distinctly a change from a feeling of indifference to that of

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introducing them to the missionaries. Mr. Martin, after satisfying himself as to their knowledge of Christ, their faith in him as their Saviour, and their purpose to obey his commands, baptized them, after which, following the example of Ditt, they immediately returned to their village homes.

In February, 1874, this diligent and successful evangelist, by no means limiting his labors to his kindred, but widely extending his influence, escorted to Siāl'kot as trophies four more men from his neighborhood, who, in like manner, being received into the church, returned immediately to their villages. One of these, Kā'kā by name, a resident of Mirā'li, and the first male convert from among Ditt's own relatives, heartily joined his active friend in aggressive work, publishing among his idolatrous neighbors the glad tidings of a Saviour for lost sinners.

From this small beginning in the neighborhood of Mirā'li, in 1873-'74, and from like beginnings elsewhere, which remain yet to be described, the glorious gospel spread steadily from house to house and from village to village, new converts as they joined the Christian ranks uniting with the old in telling the glad tidings of a Saviour of sinners, Friend of the poor, and inviting their heathen neighbors to "*come*," until the movement embraced within its benign and saving influence scores of villages and hundreds of families. Year after year the joyful sound echoed and reëchoed over the moral desert, and the religious wave rolled onward, increasing in volume and force as it advanced. At our annual mission meeting, held in Jhī'lam at the beginning of 1884, as the brethren brought forward their reports from their respective mission districts, of twenties and fifties and hundreds gathered into the church, to the aggregate number of more than five hundred souls, by which the membership was nearly doubled in a single year, our hearts were filled with great joy and moved with profound gratitude; and again at our meeting in Gurdās'pur, January, 1885, when, with the report of full greater accessions, we listened to the detailed accounts of the great religious move-







certain changes of great importance took place in our missionary aims and efforts. Hitherto our attention had been largely directed to people of good social position—the more intelligent and influential classes of the Muhammadan, Hindu, and Sikh population. These had been prominently before our minds in our study of the language, the preparation of our sermons, our public discussions, our educational efforts, and in our book and tract distribution. For the convincing and converting of such as these we had put forth our best efforts, and from their ranks chiefly we expected to receive our accessions. But now, that wonderful passage in 1st Cor. i. 25–29, began to shine with a new light, and its Divine philosophy began to be understood, at least by some of us, as never before. Who were those “foolish things,” and “weak things,” and “base things,” and “things which are despised,” yea, and “things which are not,” “whom God hath chosen?” Who, too, were



sowing having been vigorously carried on as a fundamental part of the work, from year to year, before any converts began to live in their native villages; but in these later years, while this seed-sowing has been continued without any abatement, the work of gathering in the sheaves has been added, and to this has been joined the still greater work of rightly caring for the harvest after it is gathered. Some missionaries, therefore, of late have, as far as the climate allowed, been giving almost their whole time to district work—missionaries and their wives, unmarried missionary ladies, native ministers, catechists, Scripture readers, and helpers of every grade being often busily engaged from village to village, preaching glad tidings to the heathen, instructing, examining and baptizing converts, organizing churches and Sabbath-schools, establishing village schools, and instructing both disciples and their teachers in the way of obedience to all that Christ has commanded.

To illustrate the tendency of our work of late towards the country population, and, I may add, the slow pace at which we ourselves have been drawn in that direction, I will take the Zafarwāl' and Mirā'li region in which our earliest itinerations were made. This region being difficult of access on account of bridgeless streams, and being twenty or thirty miles from large cities and European neighbors, was by no means such an one as in earlier days we would have chosen for a principal station. The name Zafarwāl', it is true, often appears prominent in our mission reports, being the name both of a town of 5000 inhabitants and of the adjacent division of a civil district. But the city itself having resisted all our attempts to secure property within its walls, and not having in it a single Christian, is of even less importance as a mission field than the numerous outlying small villages in which Christians reside.

That region which, from the beginning of the extraordinary religious movement among the *Megs* in 1859, rose above our chief station at Siāl'kot in *real* importance as a field, continued for eight years to be only the scene of occasional itinerant work. In January, 1867, Scott garh became a "Sub-station," in which a preaching-room and shelter for missionaries was thrown up at a trifling cost, and the Rev. G. W. Scott was located there. On Mr. Scott's death, two years later, this station was placed under Mr. Martin, but continued to hold only a secondary rank as a kind of satellite to Siāl'kot for the next seven years. It occupied the same position two years more under Mr. Barr, during which period something better than a temporary shelter for a mission family was erected in the form of a substantial house. But even then the expenditure of mission funds in such an out-of-the-way place was entered upon with timidity, only about half as much money being appropriated to the erection of a house there as would have been spent on one in a principal station. In January, 1880, after that other grand religious movement at Mirā'li had been in progress for some seven years, this whole field lying

Zarfarwāl' Mission Districts; the Gurdās'pur Civil District into the Gurdās'pur and Pathān'kot Mission Districts; Gujrānwā'lā into East and West Gujrānwā'lā, and so on, as best suited the interest of our work, as developed in later years; and each missionary now heads his annual report with the name of the mission district in his charge, without any mention of civil districts and principal stations.

We have in this way, not through our own wisdom by any means, but through the wise and gracious leadings of our Divine Master, corrected some *fundamental* mistakes, and got down to the level on which he himself labored. Instead of beginning at the top, with our large cities, principal stations and better classes of people, as we at first did, we have got down to the *Chuh'rās* and are beginning to build upwards; and, to return to our old ideas, would undoubtedly be equivalent to going a full generation backwards in the great work.









conversion, but not before it; and though the educational system did and still does form a part of the work of some of the brethren in other parts of our field, yet my course in entirely avoiding this system has, I believe, met their hearty approval.

I will now give a brief account of the work which has been attempted, and the results attained in my immediate portion of the field in the past ten years. The history of individual labors is not necessarily the history of a mission consisting of numerous working members, but God has blessed our mission band with a good degree of harmony. The whole work is freely discussed at our annual meetings, when the aims and methods, successes and reverses, experiences and mistakes of the several missionaries are thrown together as common stock, yielding a large percentage of real profit to be carried home by all of us at the opening of each year. We have thus been enabled by the goodness of God to work harmoniously.

Even when mistakes have been discovered, and important changes have become necessary, our work has suffered as little from want of agreement, as has the work of any mission with which I am acquainted. A brief account of my own work and my own thoughts about it, will therefore come in as part of a harmonious whole, and with this advantage, that one's knowledge of his own work and his own field is necessarily the most complete and perfect.

Evangelistic efforts, irrespective of schools, are of two kinds, differing according to the ends we have in view: we may aim either to confute and silence the Scribes and Pharisees, or to bring glad tidings to the poor, and save the publicans and sinners. At the outset in Gurdās'pur I was bent chiefly upon the former. I believed in preaching the gospel to the poor; but thought even the better classes in India poor enough when compared with the people of Christendom, and did not at first understand the philosophy of the gospel sufficiently well to reach the poor of poor India.

Within a furlong of our house in Gurdās'pur there were three hundred boys and young men receiving a secular education in an excellent government-school—all belonging to good classes and high castes, the lowest and poorest being practically excluded. I was quite pleased to find that from this school I could draw appreciative audiences, to whom I preached carefully prepared sermons, and essayed logical lectures on Christian evidences. The hearers were attentive, and the work of preaching to them was highly enjoyable. Some of the young men acknowledged privately that our Holy Bible was the Word of God, and that Jesus was the Son of God and the Saviour of sinners; but none of them were willing to take up his cross and publicly confess his name.

Proceeding into the country and preaching from village to village, I still placed the better class of Hindus, Muhammadans and Sikhs prominently before my mind, laboring chiefly among them, preaching and praying generally with the aim of convincing and converting them, and looking expectantly for the fruit of my labors from among them.

period he has manifested an ardent love for Christians. Bearing reproach and persecution, reading his Bible habitually and openly, laboring to secure a building site and planning for a future church in his village, yet he refrains from taking the decisive step from the ranks of Christ's foes to those of his friends. Whilst endeavoring so to adjust his worldly affairs that he will not lose his houses and lands on confessing his Saviour, he continues to hazard the loss of his immortal soul.

Another, a teacher in a government school, came to me by night, much concerned for the conversion of his family, and anxious that they might all come out together. Kneeling down with me in my study, he prayed as a Christian would pray, in the name of Jesus, for the conversion of his Muhammadan wife and children. But he does not confess Jesus before men, and cannot be recorded as one of his followers.

Another, a Hindu, a rich young banker, having received



over to my helpers, who employed a Christian school teacher, sufficiently educated to teach them to read the Bible. But unhappily this teacher, having been for several years connected with the industrial school at Siäl'kot, was brimfull of what, for lack of a better word, I will style *mābāp-ism*, and ere we were aware, he had the little Christian community of Khai'rā dangerously infected with this troublesome heresy, by which the good work in that village was seriously hindered. As long as these ideas about temporalities were uppermost in the thoughts of the Khai'rā Christians, there was no progress, no edification. Our heretical teacher was dismissed, but the heresy itself was deep-rooted; and the brethren who had the management finally met to consult as to what must be done, when they concluded that the best thing that could be devised for the good of the Khai'rā Christians was to *let them entirely alone*.









fastly continues to rejoice in Jesus as his all-sufficient Saviour, the thought of pressing forward in search of a better one, as aforetime, now being never entertained for a single moment—he has found *rest*.

Is my reader one who longs for this rest? If so, he can obtain it if he will but apply for it. "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

In verification of another of our Lord's profound sayings: "*But the water that I shall give him shall become in him a well of water springing up unto eternal life,*" Chaughat'tā began almost immediately after his conversion to tell others of the Saviour he had found, just as true converts in every country are inclined to do, though often hindered, alas! by a conventional silence which I believe to be wrong. It is impossible to tell how many poor hungering and thirsting sinners this good man has aided in finding the Saviour; but their number is not



















## CHAPTER XXXIII.

### SOWING AND REAPING.

AS we look back to the early days of seed-sowing in our India Mission, we see some things which, if viewed by themselves alone, would appear very discouraging. The highest net increase of membership in any one of the first nineteen years of our history was sixteen communicants. Four of these years, instead of any increase, showed an actual decrease of from one to ten members in a year. The total aggregate of the membership at the end of the eighteenth year was not one-sixth part as great as the net increase of some single years of late. The aggregate membership of the whole mission at the end of twenty-one years was less than half as many as have recently been received in a single year by *one* of our missionaries. In those years of seed-sowing, a missionary sometimes spent from two to four months in itinerations, in which he preached the gospel to fifty, one hundred, and sometimes one hundred and fifty villages, receiving many curses, but no converts; all he could say was that he had faithfully sowed the seed without reaping any visible fruit, and that he must leave results with the Master.

Facts like these were by no means assuring to those who were maintaining us, and who from their distant standpoint could see no further into the work than they were enabled to do by the yearly statistical tables. In truth, some were discouraged, and others more than willing to have the mission entirely discontinued. The workers themselves often mourned sorrowfully over this depressing state of affairs; and yet there was something which, though less tangible than statistical figures, kept hope alive and stimulated us to effort. The Mas-













to the heathen, and thought at one time that she would like to go to the China mission. Her first deep and decided religious impressions were produced by the instrumentality of her pastor, the Rev. I. T. Wright, who being himself a warm friend of missions, naturally encouraged her early inclination for that work. In a conversation about foreign missions between her and her pastor, the latter obtained from her permission to send her name to the Secretary of the Board of Foreign Missions, who corresponded with her on the subject.

When the question was definitely asked by the Board: "Will you go?" she thought it proper to ask counsel of her parents before returning an answer. One evening, whilst walking in the garden with her mother, she said: "I have received a letter from the Board, asking me whether I will consent to go as a missionary to the heathen. Are you willing, mother, that I should go?"

To Mrs. Anderson, who had no previous intimation that Emma seriously contemplated taking such a step, the sudden thought of parting was painful in the extreme. After silently but briefly considering the matter, she answered, decidedly: "Yes, Emma, if the Lord has called you I will not say no." Miss Anderson then intimated to the Board her willingness to go. They next inquired whether she had a preference for any particular one of the foreign missions; to which she replied: "Send me where I am most needed." As there was an urgent call from India at the time, they determined to send her there, and informed her accordingly.

Three weeks only remained for a somewhat hurried preparation, after which she bade farewell to her seven brothers and sisters, and was accompanied by her sorrowing, yet rejoicing, parents as far as Philadelphia, where she was to embark in company with other missionaries.

On the 31st of August, 1881, Mr. and Mrs. Lytle, Miss Anderson, and Miss Calhoun, then returning to India after a visit to her native land, sailed from Philadelphia, happily enjoying during a part of their voyage the pleasant company of three of

and southward from the city of Siäl'kot. Their object was two-fold: to build up the Christians in knowledge and religious life; and to make known the gospel to the heathen. The field was an old one, on which Brothers Martin and Thā'kur, and others, had bestowed much labor, and where Christians were already residing in more than a score of villages, whilst it contained hundreds of other villages in which shone not the light of a single Christian home.

Into such a territory, and with such objects in view, our party started out, and the following are some of the matters of chief interest written in Brother Lytle's note-book.

"November 3, 1883 —Encamped at Philau'rā, a village sixteen miles east of Siäl'kot, on the road to Zafarwāl'. Leaving our tents here, we preached in four adjacent villages, in which there were yet no Christians; after which we removed the













our wives and sisters, they pointed to this blind old woman, saying: 'Teach her, and she will teach us.'

"December 11th.—Encamped at *Mango'lā*. The household baptized last Sabbath at Dhil'li followed us to this place. The gray-headed old man, with his wife, three sons, three daughters-in-law, and his children's children, all sitting down together in the house of God, touchingly reminded us of the old scene acted over again—'Noah and his sons and his wife and his sons wives with him,' entering into the ark. Three Christians at this place before we came. Muhammadans very bigoted, and begin to oppose us as soon as the preaching commences. Refused us supplies until Rah'mat Masih' made them understand their duty and responsibility in the matter. The land-owners collected a mob and threatened us. When Thā'kur began to take down their names to report to the government, they were afraid to approach our tents. Brought



mentioned in these notes; so also many talks by our native brethren in their tents and in village huts, and which extended to midnight and later, are necessarily omitted in so brief a record.

2d. The very important question will now arise in the minds of many: "How can these poor people acquire an adequate knowledge of the gospel before their baptism? Are they not received too hastily?"

To this very proper inquiry, I may answer that for thirty years the gospel has been preached in this part of our field by our missionaries and educated native helpers in their itinerations, the districts now yielding the largest returns being the oldest ones, in which the greatest amount of itinerant preaching has been done. And whilst for many years the good seed was sown chiefly upon the upper strata of society, some of it found

its way through to the "good ground" underneath. When the better classes of the natives sat before us to listen, a few of the poorer were generally to be seen standing at a respectful distance behind them. And further, during the last eight or ten years, special pains have been taken in itinerant work to reach the very class from which our converts are now the most numerous.

And then, our native lay workers are frequently sent out over the field unaccompanied by missionaries; these ascertain where a spirit of inquiry is aroused, repeat their visits, teach the inquirers, and report such cases—all in advance of the missionary's iterations.

Moreover, these people when converted repeat the story of the gospel to others. This very marked and interesting feature of the work may be illustrated by the following beautiful incident: Dr. Martin baptized a man who was unable to read, as is the case with nearly all of these lowly people, and taught him the Lord's Prayer, the Ten Commandments, and the twenty-third Psalm. The convert remaining only a short time with Mr. Martin, went away and was not seen for twelve months. On his return, Dr. Martin reproved him for thus going away and remaining a whole year where he could receive no instruction, and added: "I suppose you have entirely forgotten all that I taught you."

"No," replied the man, "I have not forgotten it;" and to prove this he recited word for word all the lessons which he had learned a year before. Then turning to a neighbor whom he had taught all that he himself knew, he introduced him to Mr. Martin, saying: "He has learned it too." This new disciple then repeated the Lord's Prayer, the Ten Commandments, and the twenty-third Psalm. The unlearned Christian, though entrusted with but a single talent, instead of laying it up in a napkin had faithfully used it, and now returned it with good interest.

In another instance a party of missionaries found more than fifty persons ready to profess their faith in Christ. On making



tainable by the poor and illiterate, who appear to accept the gift easily, promptly and decidedly; whilst the rich hold fast to the world, and the learned stand by their logic.

5th. Those whom God uses to convert sinners are often the humblest of laymen, unlearned and ignorant, filled with the Spirit. Such men seem well adapted to the work—so far as it depends upon their efforts. The most illiterate believer can tell unbelievers the story of the gospel, which, accompanied by the Spirit of God, leads them to the Saviour; whilst the learned preacher, approaching them “with excellency of speech or of wisdom,” may and often does fail.

6th. Mr. Lytle's diary reveals many imperfections in the converts gathered into the Church, among whom are to be found lukewarm, worldly, unconverted members, and some whose outward lives do injury to the Christian cause. We do not wish to make the impression that the native Church is free from such evils. Why should we? Imperfections have pertained to the human side of God's kingdom in the world in all ages, and throughout all regions. It would perhaps be difficult to find a congregation in Christendom without its careless, or covetous, or even its unconverted members. Churches generally have many members who do little for Christ, and but few earnest and active workers. Why, then, should we expect the present case to be an exception? The proportion of drones is less, and that of disinterested and uncompensated laborers greater, among our poor converts than among those outwardly more highly favored; and the number of converts of all classes who give decided evidence of faith and love would, I truly believe, compare favorably with their brethren in Christian countries.

noticed up to the time they were discontinued—I have yet to make a brief record of our schools for non-Christian boys and girls and our Zanā'na Hospital; and of the latter—exclusive of the Industrial School, also discontinued—I will speak of the day-schools for Christians, the Girls' Boarding-school, the Christian Training Institute, and the Theological Seminary.

*Boys' Schools, designed mainly to aid in bringing the heathen to Christ:* Missions in which such schools are prominent are sometimes spoken of as educational missions, and the plan of disseminating the gospel by means of them is styled the educational method, to distinguish it from the evangelistic method—the more direct publishing of the gospel to the masses in the streets, in the villages, and wherever they will listen.

Our first school of this kind, begun in the city of Siāl'kot in 1856, with its thirty little boys, its primary course of study,

and its small expenditure, has grown until its scholars number nearly four hundred, whilst the course of study has been raised, and the expense proportionately increased. Our Gujrānwā'lā boys' school, from a like small beginning at its opening in 1868, has gradually risen in importance until, with its seven hundred scholars, its ten-year curriculum, and its thorough management, it ranks among the foremost literary institutions in the province. A third school opened in the city of Jhī'lam soon after that station was permanently occupied, not as large as either of the others just mentioned, was closed in April, 1883.

In order to make these schools not mere educational institutions, but thoroughly and distinctly evangelistic agencies, the missionaries have made it the rule to introduce the Bible as a text-book from the very beginning, teaching it to every class and giving it decided prominence in the course of study. They have always opened the schools daily with the reading of God's word and with prayer. As a rule the teachers and scholars have been required to attend the Sabbath-school, and to be present at public worship on the Sabbath. In addition to all this, the evidences of Christianity have been thoroughly taught to the advanced classes from text-books written specially for India.

These Bible and religious studies have been pursued with decided interest by the boys, whose Bible knowledge in many instances has been so thorough that they would doubtless compare favorably with our most advanced Sabbath-school classes in Christian lands.

This Christian training of the sons of the best families in central and influential cities, whence they go forth to occupy prominent places in the legislative, judicial, and executive departments of a great empire, is a work that has powerful charms for many missionaries in India. The Government of British India, having itself engaged extensively in educational work since the year 1853, looks with favor upon mission schools, because of the secular education imparted by them,



they are seen by both Hindus and Muhaminadans to be better than those of the Government, which afford no text-books on morals. Also, many of the boys become intensely interested in Bible studies and in the Christian religion, as plainly appears from the religious interest sometimes awakened. And I may add that a Christian missionary, foreign or native, managing such a school in a *Christian* manner, naturally attaches his scholars personally to himself. The great attraction, however, if we take into account the views of the parents as well as of their sons, is the superior secular education imparted, and the lucrative situations thereby secured.

These schools have, in the experience of our own mission, resulted in very few conversions. There has often been a religious interest, but rarely have any of the boys confessed Christ before their fellow-men. Year after year, these thirty years, with a few exceptions, the sad record has been made:

"No boys from our school baptized during the past year." Some of our missionaries would be willing to discontinue this method of labor; whilst others, notwithstanding the meagreness of immediate visible results, are willing to continue it in the faith that it will yield a great harvest in the future. Having myself never been very favorable to the educational method, and having had but limited experience in the same, my own views are not to be trusted as a fair and full representation of the sentiments of our mission on this subject; I therefore here insert at length the views of the Rev. J. P. McKee, under whose management the Gujrānwā'lā Boys' School has in the past fourteen years become a grand success, eliciting very flattering notices from the Educational Department of the British Indian Government. Mr. McKee, in his report at the close of 1884, says:

"Our school as an educational institution was never more successful than it has been during the year under review [1884]. The students of our school took more places of honor at the University Entrance Examination than the students of all the other mission schools in the Punjāb' put together, if we except a Mission College that is located at Delhi; and at the Middle School Examination, which is also conducted by the University, our school stood at the head of mission schools. The Government Inspector in his last report says: 'The Gujrānwā'lā Mission School stands among the first mission schools of the province, if not the very first.'

"The present standing of the school is gratifying, and the Inspector's notice of it is flattering, but honesty compels us to report another feature of it that is not so encouraging: During the past year there has not been a single convert from among the students. This is discouraging when we consider the amount of religious teaching and preaching and lecturing that has been done in the school. • There has been a good deal of interest manifested by the students in regard to the truth, but we can see no evidence of any one desiring to receive Him who is *the* truth. Now if this state of things in the school proves it a failure as an evangelizing agency, it proves too that the school itself is a failure; for it is for evangelizing purposes that it exists; and if a failure it ought to be closed. That such schools should be closed is the opinion of some whose





if we patiently persevere in thus spreading the gospel leaven, encouraging every new convert to go and do likewise, and trusting to the Holy Spirit's influence, shall we not by and by see the whole lump leavened?

A large share of the expense of our Gujrānwā'lā Boys' School is met by the fees regularly paid in by the scholars; and it is the opinion of Brother McKee that the day is not far distant when these fees, together with the aid afforded by the Government, will defray the whole expense, without being supplemented by mission funds.

*Girls' Schools*, designed mainly to bring the gospel to the native women, both directly in the schools themselves, and indirectly by opening up and preparing the way for Zānā'nā work:

The Government of India has done much for the education of boys, and little for that of girls; and strange as it may seem,

some of our most devoted Christian educators could wish that it had done even less than it has for the education of either of the sexes. The neutral policy of the Government in regard to religion is interpreted to exclude the Bible from Government schools, and as far as possible reject its light from their course of instruction. Science is freely taught in these schools, by which the old religions of the country are undermined—this being, doubtless, quite consistent with the neutral policy—whilst a new religion is not offered to take the place of the old one. A natural result of this is a large and increasing number of educated natives having no religion—mere atheists. Even the heathen parents themselves abhor the thought of their sons and daughters becoming *be-dīn* (without religion), and prefer, as some have said, their children to remain ignorant, or to become Christians, rather than to deny the existence of God. These facts furnish one of the strongest arguments in favor of Christian vernacular education for both boys and girls.

In favor of the education of girls, there are special considerations:

The close seclusion in which many of them live, keeps them in a state of ignorance—almost slavery—and perpetuates their superstitions. They cannot, like their brothers, go out to hear the gospel, nor can the missionary carry it to their homes; they have no prospect of earning money by means of an education, as have the boys, and their parents do not care that they should be taught; and being unable to read, they cannot, like many of the other sex, learn the glad tidings of a Saviour through Bibles and tracts, should these even find the way into their secluded homes. Their isolation and ignorance together thus prove a most effectual barrier between them and the light. At the same time the influence of a heathen mother, in moulding the moral and religious character of her children, is supreme. In Christian countries the father, who meets his children at least around his table at meal time, takes some part in their training; but in heathen India, where his food is eaten,

point of desiring an education; whilst the parents looked upon it as not only unprofitable, but a positive evil—tending to render their daughters lazy, talkative and insubordinate; but they, nevertheless, undertook the work with the clear conviction that the gross ignorance and superstition of the native women were the greatest existing hindrances to the progress of the gospel, and must if possible be removed. At the same time the mission expressed the hope that in India, as in other lands, the gospel would yet meet with its greatest success among the women, and hailed with delight the fresh interest in this branch of the work then springing up in the church at home, resulting in the sending out of two more female missionaries after a delay of fifteen long years.

Connected with our girls' schools in Gujrānwā'lā have been the names of Mrs. Barr, Mrs. G. W. Scott (deceased), Miss F. Calhoun, Miss C. E. Wilson, Mrs. McKee, and others; in Siāl'-

kot the names of Miss E. G. Gordon, Mrs. Eleanor Gordon, Miss McCahon, and others; and in Jhī'lam those of Mrs. Bose, widowed daughter of the Rev. E. P. Swift, and Miss E. D. Anderson. These all have faithfully performed a great amount of difficult work, which, though not attended with much display, is none the less important, and doubtless acceptable to the Master. I will here give a short account of the rise and progress of the oldest of these schools only—those of Gujrānwā'lā, briefly alluding elsewhere to those of other stations.

In opening girls' schools in Gujrānwā'lā a great difficulty met at the threshold was the utter repugnance of native parents to allowing their daughters to go abroad, it being thought highly improper for girls, above eight years of age, to venture unaccompanied outside of their homes; how then could they be gathered into schools?

Miss Calhoun met this difficulty by the aid of a time-honored custom, which permitted poor widows to go about the streets in search of food and employment, whilst the people counted it not only a duty but a work of merit to aid them in procuring a precarious livelihood. A number of these widows—one for each little school—were hired to go daily to the families in their respective districts and gather the girls into the school. For this service each widow was paid eighty cents a month, which was at least as much as she could expect from her charitable heathen neighbors. A widow thus supported begged of the parents as a personal favor to allow their daughters to accompany her a few hours daily to a school opened in the neighborhood, while she made herself responsible for the girls during their absence from home. These widows are styled "callers," and are a necessary part of a girls' school.

In order to succeed it was necessary to employ teachers of the same religion with the parents, and bearing, in the estimation of the same, an unblemished moral character, and to secure school-rooms located in retired streets near the homes of the scholars.

Teachers and scholars, callers and school-rooms, having been



were permitted by their parents to attend school, the New Testament was placed in their hands as soon as they were able to spell out the words, and easy Scripture lessons, such as the Lord's Prayer and the Ten Commandments, were taught orally to the younger scholars before they were able to read.

By the divine blessing on the patient, prayerful and persevering efforts—specially of Miss Calhoun and Miss Wilson—many of the obstacles, which at first appeared formidable, have been gradually and entirely overcome, and this branch of work in Gujrānwā'la has reached a very prosperous and satisfactory condition. The girls now love their lady teachers, and regard their touch quite as pure as that of their own mothers; Hindu and Muhammadan girls, and their Christian teachers, all sit on the same mat. Missionary and other gentlemen freely visit the schools, listen to the singing, and catechise the girls on their studies, both religious and secular, whilst the parents per-

mit their children to attend school for a longer period than at the first.

Not satisfied with this, the lady missionaries have undertaken work still more aggressive, with a success which has excited the admiration of many visitors. Believing that the highest moral effect on the girls, and especially on the community of Gujrānwā'lā, could not be attained by ten or twelve small isolated schools distributed over the city, they sought to assemble all the girls, at least occasionally, in some central place. But how could such a thing possibly be done when parents were so timid about sending their daughters to private school-rooms only a few steps from home? And supposing this difficulty to be removed, how could a suitable hall be secured?—for girls' schools had not risen to sufficient importance to be allowed anything better than open sheds and courts in which to meet; or if driven from these by rain or heat, they could only avail themselves of small dark native rooms, without proper ventilation, constructed in the form of a clay box with an open side turned downwards, having a solitary small opening at one side for ingress and egress. But when women undertake a good work, trusting in God—and they are more apt to trust him than are those of the stronger sex—they are pretty sure to succeed. A desirable site was first secured in a central part of the city, upon which a suitable building has been erected. Into the commodious apartments of this building the teachers and callers of the ten schools were first persuaded to assemble on Saturdays for Bible study. Then they were prevailed upon to bring with them their more advanced scholars. Next they began to attend these Saturday meetings accompanied by their entire schools. And finally a higher school was organized at the central building, to which girls from the lower schools, when sufficiently advanced, were promoted, to the aggregate number of about fifty a year.

The results of these labors in Gujrānwā'lā, so far as realized, are given quite recently by Miss Wilson as follows: "The fruits of our work," she says, "are as yet not apparent in many

for it above other books. The following incident will serve as an illustration: Miss Wilson having given one of the girls a book on natural history, asked her some days after how she liked it. The girl, not wishing to offend her teacher, hesitated for a while to answer Miss Wilson's inquiry, and then said: "This book is of no account; it is all monkey, monkey, and not God's word."

*Our Zanā'na Hospital in Gurdās'pur.*—This hospital for women and children, established for the same general object as the schools just noticed, and a much younger institution, will now be briefly noticed; but I must not forget to introduce Mrs. Johnson and Miss Gordon, who established and carried on our only institution of the kind.

Mrs. S. E. Johnson, whose maiden name was Sophia Eliza

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\* It should be borne in mind that the betrothal of girls in India at a very early age, has the same binding force as marriage with us.





Watson, was born of Christian Eurasian parents at Bare'li, India, on the 16th of March, 1852. She was educated at the Boarding School of the American Presbyterian Mission in Deh'rā, and at the Mussoorie school, serving afterwards in the former as an assistant teacher for two years. At the age of sixteen she made a public profession of religion, uniting with the church at Deh'rā, under the pastoral care of the Rev. R. S. Fullerton. Her interest in the mission work was evinced by her collecting a considerable portion of the building fund for a mission church in Gurdās'pur, visiting for this purpose several principal cities in the Panjāb' at her own expense. Subsequently, on the 1st of February, 1877, she was employed at the Gurdās'pur station as a Zanā'na worker.

Miss Euphie E. Gordon was born at Siāl'kot, India, on the 12th of February, 1858, where she learned to read without enjoying the advantage of a regular school. Accompanying her parents to America early in 1865, she attended school two years in Belmont county, Ohio, and a like period in Philadelphia, after which she pursued her studies in Cedar Rapids, Iowa, nearly completing the course at the High School. Then she returned with her parents to India, sailing from Philadelphia, with others already mentioned, on the 7th of October, and arriving at Gujrānwā'lā on the 10th of December, 1875. After arriving in India, a few years were devoted to teaching her younger sister and brother, and acquiring the Hindustani and Panjāb'ī languages. Then, after assisting Mrs. Johnson for a time in her mission work, she was appointed a missionary by the Board of Foreign Missions from the 1st of January, 1881.

Mrs. Johnson began *Zanā'na* work by visiting the sick, Bible and medicine in hand, ministering to the relief of sufferers in simple cases requiring no professional skill. On one of her visits to the sick in Na'bīpur, a village near Gurdās'pur, Em'nā, a daughter of the Lambardār, became personally attached to her, and being a fair scholar, undertook to gather the girls of her village together for the purpose of teaching them. In

built of sun-dried clay, and used formerly as the *zanā'na* of a native gentleman, was secured by us at the small rental of two dollars and forty cents a month, with the design of opening a girls' school. To the establishing of this school the citizens were most heartily agreed, *provided the Bible should be excluded*. As we could not agree to exclude the Book of books, the project was abandoned.

As Mrs. Johnson and Miss Gordon considered the various methods adopted for reaching the women of India, they decided upon the plan of carrying relief to the poor sufferers as the best. Was there not a loud call for such a work of mercy among the poor, ignorant, superstitious women, trusting to

their mercenary priests and silly charms, and among the wealthy secluded women who would suffer and die rather than be visited by a doctor? Would not the kind hand that relieves distress be welcomed in every afflicted home? Would not the loving and compassionate healer effectually commend to the relieved sufferer the love of the compassionate Saviour himself? And did not Jesus go about all the cities and villages, preaching the gospel and healing every sickness and every disease among the people, commanding his disciples to do the same? These and such like considerations having been duly weighed, the same rooms which had been leased for a school were fitted up for a hospital, with its dispensing room, sick wards, kitchen and bath; beds and bedding for the accommodation of ten patients were procured, a stock of medicine and other hospital requisites were purchased, and on the 17th of September, 1880, the *Zanā'na* Hospital was opened for the admission of patients and the dispensing of medicines. The sick came from the city and surrounding villages, eagerly seeking for the hospital, which required no advertising—not even a sign at the door—until the number was as great as could well be accommodated.

Devotional exercises were conducted in the hospital daily, and a Sabbath-school was organized, both of which were voluntarily attended by the inmates, who often manifested special satisfaction at hearing their own names mentioned in prayer.

A yearly average of over one hundred patients, gradually increasing from year to year, received treatment in the hospital, besides an average of two thousand more who merely received medicines and treatment at the dispensing room.

These patients, from city and village, rich and poor, and whether living in seclusion or otherwise, after the kind treatment they had received, were found ever ready to open their doors to those who had relieved their bodily ailments, now when they came to visit them with Bible in hand. Among the *zanā'nas* opened by this means were some in regard to which other methods had long been tried in vain—even men









This work, growing from year to year, and having passed the period of mere experiment, Mrs. Johnson and Miss Gordon, experiencing the difficulties and responsibility of carrying it on with only the limited knowledge of the healing art which they had been able to acquire under great difficulties, came to America, and entered the Pennsylvania Woman's Medical College in Philadelphia, in October, 1885, closing the *Zanā'na* Hospital until they should return to India after receiving a full course of medical training.































ate, and having neither the means nor the opportunity which others enjoy of obtaining an education, it seems highly important that we should teach them at least to read. The course of study is short and simple, beginning with the alphabet and embracing only what can be studied within the short period of three years. The school-rooms are like the majority of rooms in native villages, built of sun-dried clay, with flat roofs, no windows, imperfect ventilation, and with earthen floors, furnished only with a few coarse mats. The teachers receive salaries not exceeding four dollars a month, and are necessarily of very limited scholarship.

Viewing such schools from a mere worldly standpoint, we may feel inclined to regard them as insignificant. But when we consider that without them the Bible must remain a sealed book to the great mass of the Christians; that every school teacher, as far as possible, performs the work of a Sabbath-school teacher for young and old in the village, as well as a teacher of the day-school, and that only by means of such little primary schools can the future teachers and preachers be brought forward to our higher training institutions, we think their importance can hardly be over-estimated.

From these village schools the children most promising in point of character and talent, after completing their three years' course of study with credit, are promoted to the Christian Training Institute, or the Girls' Boarding School, in Siäl'kot; and thus the primary schools form an essential part of our system of Christian education.

of observation, and, as seemed sometimes a natural consequence, out of mind also—the presence of the worthy commissioners, after they had journeyed ten thousand miles to reach us, was well calculated to cheer our hearts, strengthen our hands, and happily impress us with the belief that we still occupied a place in the heart of our mother Church. As these brethren, after thoroughly acquainting themselves by careful personal observation with our field—our work and our needs—returned to tell the Church what they had seen and heard (their report, indeed, stating that the half had not been told), our people through this report became acquainted with us as never before. Within twelve months after they had been with us, and as a result, at least in part, of their visit, we were reinforced as we had not been in any single previous year; and our Theological Seminary and other important institutions



























our idols fall down and cannot help themselves up, what can they do for *us*?" As in our other schools of this kind, Miss Anderson's aim in this one is to raise the girls above the traditional idea that they are mere *dan'gars* (cattle), and to lead them to the Saviour, thus bringing light and happiness into their hearts and homes. One of the teachers was an inquirer, enduring the reproachful epithet *Kirā'nī*, whilst another, a bright girl of the Brahmin caste, and former pupil in the school, having forsaken idols, declared privately her intention, whatever it might cost, to confess openly her faith in Christ. At the touch of the bell all assembled in the veranda for the usual closing religious exercises, after which each girl, raising her hand to her forehead, respectfully made her *salām'*, and retired as decorously as though trained in London or Philadelphia.

Could Miss Anderson only be always present in this school, through the hot season as well as the cold, and present at the same time in many other like schools which ought to be established, Bible in hand, following her pupils the while into the hundreds of homes prepared by those very schools to give her a hearty welcome, and never failing to devote the cool half of every year to the village women of the district, she would not need to cry for help.

Christians are to be found as yet in but five or six places in Brother Scott's vast diocese; and he would be willing, I have no doubt, to offer parishes containing one hundred thousand souls each, to at least half a dozen new missionaries, after reserving ample territory for himself.

Turning south-eastward towards Gujrānwā'lā, sixty miles distant, instead of trudging along ten miles a day with tents as of old, we take the North State Railway, opened in 1875, and make the journey in three hours. We here find Mr. and Mrs. McKee as happy as we could expect when two of their three dear children are ten thousand miles away. The mission church, which we find on a corner lot after entering the north-east gate of the city, is a substantial brick structure, comprising an audience-room twenty-four feet by forty-four, with a small













work being in the surrounding district. He justly remarks that his one hundred and twenty-five converts, with four Christian schools, five unorganized centres, and six Sabbath-schools, distributed over a dozen villages of this new parish, together with his systematic efforts to carry the gospel into the some five hundred remaining villages, afford him and his helpers all the work they are able to perform; and we observe that this work, together with the temporary charge of an adjoining mission district, is already giving the youngest of our foreign ordained missionaries the careworn appearance of a man of years.

From Gurdās'pur, proceeding eight miles northward, we enter the now vacant mission district of Pathankot, only to look in upon Awān'khā, a place which awakens precious memories in the bosom of the writer. Here, at a time when Muhammadan opposition was peculiarly intense, a solitary *Chuh'rā* was converted. Soon after followed large accessions, the erection of a little eighty-dollar building, and the organization of a church, a Sabbath-school, and a day-school. Here we dispensed the Sacraments, solemnized marriages, and sympathized with the afflicted. Here, too, we spent our last Sabbath, attended the last workers' monthly meeting, listened to farewell addresses from the brethren assembled from the two mission districts, and received the substantial tokens of gratitude and love, on the eve of our departure for America, March, 1885. One hundred and twenty communicants, with their children, now worship at Awān'khā, where the first convert was baptized on the 9th of March, 1879.

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CONCLUSION.—Two and thirty years ago, in our quiet country home on the banks of Wheeling creek, the partner of my life and labors sat by my side as we prayerfully and seriously debated the important question, whether to “go,” or not to go? We decided that our life's work would be richly rewarded by the salvation of one soul. Our faith, “as a grain of mustard seed,” looked forward to little more than a sowing in tears for others of a coming generation to reap in joy. But *now* thirty









“The great salvation of our God  
All ends of earth have seen.”

Must your labor and mine be in vain?

Nay, verily! not in vain. Can we but sow in faith, though  
it be in tears—

“He'll come like rain on meadows mown,”

“and they of the city shall flourish like grass of the earth.”  
A quarter of a century ago, when a mocking heathen, Sanballat-like, said to one of our early converts: “Lo! you Christians are but a handful, whilst the whole world is filled with us Hindus and Muhammadans; what can you accomplish?”—the convert smiled, and pointing to a plowed field, said: “Behold! that bare field, in which not a blade of grass is now to be seen, when God sends rain from heaven a single night will cover it with green.”

In vain? Though a thousand years are with the Lord as one day, yet his time for favor—his set time—will come. Yea, it *has* come; and we have but to turn our eyes toward yonder distant land of the five waters, and upon our delighted vision bursts the joyous scene of which the prophetic bard, three thousand years ago, so sweetly sang:

“On hill-tops sown a little corn,  
Like Lebanon with fruit shall bend.”

And now, lest selfish pride rise up within us to mar the good work, let us ever pray: “Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake!” And let us ever sing:

“Now blessed be the mighty One,  
Jehovah, God of Israel,  
For He alone doth wondrous works,  
And deeds in glory that excel.

And blessed be His glorious name  
Long as the ages shall endure.  
O'er all the earth extend his fame.  
Amen, amen, forever more!”

COMPARA

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## A Brief Statement of the Progress of the Mission during 1886.

As we go to press with this, our *Sixth Thousand*, we are able to give the main items of another year's statistics gleaned chiefly from recent missionary correspondence, as follows:

|  |       |
|--|-------|
| Ordained Missionaries in the field . . . . .                                 | 6     |
| Lay Male Missionaries . . . . .  | 0     |
| Female unmarried Missionaries in the field . . . . .                         | 10    |
| Ordained Native Ministers . . . . .  | 11    |
| Christian Helpers . . . . .  | 136   |
| Villages Containing Christians . . . . .                                     | 380   |
| Communicants at close of 1886 . . . . .                                      | 4,019 |
| Baptized Infants and Youth . . . . .   | 1,854 |
| Whole Christian Population . . . . .   | 1,873 |
| Increased by Profession during the Year . . . . .                            | 1,034 |
| Net Increase . . . . .   | 1,843 |
| Net Increase per cent. on Last Year's Total Number of Communicants . . . . . | 84    |
| Adult Baptisms for the Year . . . . .  | 1,936 |
| Number of Schools . . . . .  | 127   |
| Scholars in Schools . . . . .  | 3,300 |

The above table, as will be observed, is a continuation of that given on page 512. By comparing the two tables it will be seen that the increase of communicants, a fair criterion of the growth of a church or mission, was greater in the single year of 1886 than in the whole 29 years and 5 months ending December 31, 1884.

A few years ago it was said that our India Mission did not pay, and the question was agitated of discontinuing it. But now the mother church, if she would keep pace with her daughter in India in proportion to the number of ordained ministers, should show a net increase of communicants for the past year of 67,900, instead of only———

### TABLE

SHOWING THE CONDITION OF THE WORK IN EACH OF THE EIGHT MISSION DISTRICTS ON THE 6TH OF AUGUST, 1885, THE THIRTIETH ANNIVERSARY OF THE MISSION.



*T, d, r, k, n.* and *gh*, represent the same sounds, or nearly the same, as in English, and in addition, each represents another sound foreign to English, which can only be taught orally; the only course, therefore, I can suggest is to pronounce them as in English.

*Accent* is not recognized in Hindustā'nī literature. The lexicons do not mark the accented syllables; nor do the poets, in composing their beautiful native measures, pay any regard to it, as writers of English poetry must necessarily do, their poetic feet being constructed on an entirely different principle. Yet I have observed that natives in speaking accent certain syllables; and knowing how much the English reader would feel at a loss without some guide as to where the accent should fall, I have used the accent mark freely. In so doing, I neither appeal to any authority, nor claim to be myself an authority, only attempting to give the pronunciation as I have learned it during a long residence in the Panjāb'.

Ach'-chā, good, well.

Af-ghān', the name of a people inhabiting the country west of the Panj-āb'.

A-gar', if, though.

Ai'-sā, after this manner.

Al-lāh, God.

Al-lāh Ho Ak bar—properly, Allāhu Ak-bar, God is great.

Ā'nā, the sixteenth part of a rupee.

As-mān', the sky, heaven.

A-tā, meal, any ground grain.

Aur, and, more.

Ba'-han-gī, or bān'-gī, a stick carried on the shoulder, with cords to each end for carrying baggage.

Bakh-shīsh', (in proper names, Bakhsh), a gift, a present.

Ba'-rā, m., ba'-rī, f., big, great, very.

Bā'-rī Do-āb', the country lying between the Bī-ās' and Rā'vī rivers.

Bast Do āb', the country between the Bī-ās' and the Sat'-laj.